

The Constitutions of the Free-Masons (1734).

An Online Electronic Edition.

This is an online electronic edition of the the first Masonic book

printed in America, which was produced in Philadelphia by Benjamin

Franklin in 1734, and was a reprint of a work by James Anderson (who

is identified as the author in an appendix) printed in London in 1723.

This is the seminal work of American Masonry, edited and published by one of the founding fathers, and of great importance to the

development of colonial society and the formation of the Republic.

The work contains a 40-page history of Masonry: from Adam to

the reign of King George I, including, among others, Noah, Abraham,

Moses, Solomon, Hiram Abif, Nebuchadnezzar,

Ustavi Slobodnih Zidara (1734)

Online Elektronsko Izdanje

Ovo je online elektronsko izdanje prve masonske knjige štampane u Americi, koju je 1734. godine u Filadelfiji izdao Benjamin Franklin. Ovo izdanje predstavlja reprint dela Džejmsa Andersona (koji je u dodatku identifikovan kao autor), prvobitno štampanog u Londonu 1723. godine.

Ovo delo predstavlja temeljni spis američkog slobodnog zidarstva, koje je uredio i objavio jedan od osnivača Sjedinjenih Američkih Država, te ima izuzetnu važnost za razvoj kolonijalnog društva i formiranje Republike.

Knjiga sadrži istorijski pregled slobodnog zidarstva na 40 stranica, od Adama do vladavine kralja Džordža I, uključujući, između ostalih, Noju, Avrama, Mojsija, Solomona, Hiram Abifa, Nabukodonosora, Avgusta Cezara, Vitruvija, kralja Athelstan-a Saksonca, Iniga Džounsa i kralja Džejmsa I Engleskog.

Takođe su detaljno opisane Sedam svetskih čuda:

- 1) Velika piramida,
- 2) Solomonov hram,
- 3) Viseći vrtovi i grad Vavilon,
- 4) Mauzolej ili grobnica kralja Mauzola iz Karije,
- 5) Svetionik na Farosu kod Aleksandrije,
- 6) Fidijina statua Zeusa Olimpijskog u Ahaji,
- 7) Kolos sa Rodosa (iako neki smatraju da je peto čudo

Augustus Caesar, Vitruvius, King Athelstan the Saxon, Inigo Jones, and James I of England. There are extended descriptions of the Seven Wonders of the World, viz. 1) the Great Pyramid, 2) Solomon's Temple, 3) the City and Hanging-Gardens of Babylon, 4) the Mausoleum or Tomb of Mausolus, King of Caria, 5) the Lighthouse of Pharos at Alexandria, 6) Phidias's statue of Jupiter Olympius in Achaia, and 7) the Colossus at Rhodes (although some maintain the 5th is the Obelisk of Semiramis). It is a celebration of the science of Geometry and the Royal Art of Architecture, as practiced from ancient times until the then-current revival of the Roman or Augustan Style. "The Charges of a Free-Mason" and the "General Regulations" concern rules of conduct for individuals and of governance for Lodges and their officers. The work also includes five songs to be sung at meetings, one of which—"A New Song"—appears in print for the first time and may have been com-

pravo obelisk Semiramide).

Ovo delo slavi nauku geometrije i Kraljevsku umetnost arhitekture, koja se prakticovala od drevnih vremena do tadašnjeg preporoda rimskog ili avgustovskog stila. „Obaveze slobodnog zidara“ i „Opšti propisi“ odnose se na pravila ponašanja pojedinaca, kao i na upravljanje ložama i njihovim službenicima.

Delo sadrži i pet pesama namenjenih pevanju na sastancima, od kojih se jedna — „Nova pesma“ — prvi put pojavljuje u štampanom obliku i moguće je da ju je komponovao sam Franklin.

Dokument sugerise da je moderno anglo-američko slobodno zidarstvo ukorenjeno u tumačenju Starog zaveta („Tako da su Izraelci, pri izlasku iz Egipta, bili čitavo Kraljevstvo slobodnih zidara, ... pod vođstvom svog VELIKOG MAJSTORA MOJSIJA“), kao i u savremenim protestantskim idealima morala, zasluga i političke jednakosti.

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Faksimil naslovne strane izdanja iz 1734. godine
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posed by Franklin.

The document suggests that Masonry, in its modern Anglo-Ameri-

can form, was rooted in Old Testament exegesis ("So that the Isra-

elites, at their leaving Egypt, were a whole Kingdom of Masons, ...

under the Conduct of their GR A ND M AS TER MOSES") and

in contemporary Protestant ideals of morality, merit, and political

equality.

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USTAVI

SLOBODNIH ZIDARA

SADRŽEĆI

Istoriju, Obaveze, Propise, itd.

tog najstarijeg i časnog bratstva.

Za upotrebu loža.

Štampano u Londonu, Anno 5723.

Ponovno štampano u Filadelfiji po posebnoj naredbi,

za upotrebu braće u SEVERNOJ AMERICI.

U godini slobodnog zidarstva 5734, Anno Domini 1734.

NJEGOVOJ MILOSTI, VOJVODI OD MONTAGUA
Gospodaru,

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T H E
C O N S T I T U T I O N S
O F T H E
F R E E - M A S O N S .
C O N T A I N I N G T H E

History, Charges, Regulations, &c.
of that most Ancient and Right
Worshipful F R A T E R N I T Y .

For the Use of the L O D G E S .

L O N D O N Printed; Anno 5723.

Re-printed in Philadelphia by special Order, for the Use
of the Brethren in N O R T H - A M E R I C A .

In the Year of Masonry 5734, Anno Domini 1734.

T O H i s G R A C E t h e D U K E o f
M O N T A G U .

My Lord,

Y O r d e r o f h i s G r a c e t h e

D U K E o f W H A R T O N ,

t h e p r e s e n t R i g h t W o r -

s h i p f u l G R A N D - M A S T E R

o f t h e F r e e - M a s o n s ; a n d , a s h i s D e p -

u t y , I h u m b l y d e d i c a t e t h i s B o o k o f

t h e C o n s t i t u t i o n s o f o u r a n c i e n t F r a -

t e r n i t y t o y o u r G r a c e , i n T e s t i m o n y

o f y o u r h o n o u r a b l e , p r u d e n t , a n d v i g i l a n t D i s c h a r g e o f t h e
O f f i c e o f

o u r G R A N D - M A S T E R l a s t Y e a r .

I n e e d n o t t e l l y o u r G r a c e w h a t

P a i n s o u r l e a r n e d A u t h o r h a s t a k e n

P o n a l o g u N j e g o v e M i l o s t i , V o j v o d e o d V a r t o n a , s a d a š n j e g
V r l o Č a s n o g V e l i k o g M a j s t o r a S l o b o d n i h Z i d a r a , i u
s v o j s t v u n j e g o v o g z a m e n i k a , s p o n i z n i m p o š t o v a n j e m
p o s v e ć u j e m o v u K n j i g u U s t a v a n a š e g d r e v n o g b r a t s t v a
V a š o j M i l o s t i , k a o s v e d o č a n s t v o o V a š e m č a s n o m ,
r a z b o r i t o m i b u d n o m v r š e n j u d u Ź n o s t i V e l i k o g M a j s t o r a u
p r o š l o j g o d i n i .

N e m o r a m V a š o j M i l o s t i g o v o r i t i o t r u d u k o j i j e n a š u č e n i
a u t o r u l o Ź i o p r i s a s t a v l j a n j u i s r e đ i v a n j u o v e k n j i g e n a
o s n o v u s t a r i h z a p i s a , n i t i o t o m e k a k o j e p a Ź l j i v o u p o r e d i o
i p r i l a g o d i o s v e š t o s e o d n o s i n a i s t o r i j u i h r o n o l o g i j u ,
k a k o b i o v i N o v i U s t a v i p r e d s t a v l j a l i p r a v e d a n i t a č a n
p r i k a z s l o b o d n o g z i d a r s t v a o d P o s t a n k a s v e t a d o V a š e g
m a j s t o r s t v a , p r i č e m u j e o č u v a n o s v e š t o j e z a i s t a d r e v n o i
a u t e n t i č n o i z s t a r i h u s t a v a .

S v a k i b r a t b i ć e z a d o v o l j a n o v i m d e l o m , z n a j u ć i d a j e i m a l o
V a š u M i l o s t k a o r e v i z o r a i d a j e s a d a š t a m p a n o z a
u p o t r e b u l o Ź a , n a k o n š t o g a j e V e l i k a L o Ź a o d o b r i l a d o k
s t e V i , V a š a M i l o s t i , b i l i V e l i k i M a j s t o r .

C e l o b r a t s t v o z a u v e k ć e p a m t i t i č a s t k o j u s t e i m u k a z a l i i
V a š u b r i g u z a n j i h o v m i r , h a r m o n i j u i t r a j n o p r i j a t e l j s t v o .
N i k o t o g a n i j e s v e s t a n v i š e o d m e n e .

G o s p o d a r u ,

V a š e M i l o s t i n a j p o n i z n i j i i n a j p o s l u š n i j i s l u g a ,
i v e r n i b r a t ,

J . T . D E S A G U L I E R S ,

in compiling and digesting this
Book from the old Records, and how
accurately he has compar'd and
made every thing agreeable to His-
tory and Chronology, so as to render
these N E W C O N S T I T U T I O N S a
just and exact Account of Masonry
from the Beginning of the World
to your Grace's Mastership, still pre-
serving all that was truly ancient
and authentick in the old ones : For
every Brother will be pleas'd with
the Performance, that knows it had
your Grace's Perusal and Approba-
tion, and that it is now printed for
the Use of the Lodges, after it was
approv'd by the Grand Lodge, when
your Grace was G R A N D - M A S T E R .
All the Brother-hood will ever re-
member the Honour your Grace
has done them, and your Care for
their Peace, Harmony, and lasting
Friendship: Which none is more
duly sensible of than,
My L O R D ,
Your G R A C E ' s
most oblig'd, and
most obedient Servant,
and Faithful Brother,
J . T . D E S A G U L I E R S ,
Deputy Grand-Master.

THE
C O N S T I T U T I O N

Zamenik Velikog Majstora.

USTAV
Istorija, Zakoni, Obaveze, Naredbe, Propisi i Običaji
Vrlo Časnog Bratstva
PRIHVACENIH
Slobodnih Zidara

Sakupljeni iz njihovih opštih ZAPISA i vernih PREDANJA
mnogih vekova.

DA SE ČITA
pri prijemu NOVOG BRATA, kada Majstor ili Nadzornik
treba da započne, ili da naloži nekom drugom bratu da
čita sledeće:

History, Laws, Charges, Orders,
Regulations, and Usages,
Right Worshipful F R A T E R N I T Y
O F A C C E P T E D
Free-Masons;
Collected from their general R E C O R D S , and
their faithful T R A D I T I O N S of many
Ages.
T O B E R E A D
At the Admission of a N E W B R O T H E R , when
the Master or Warden shall begin, or order some other
Brother to read as follows :

ADAM, our first Parent, created after the
Image of God, the great Architect of the Uni-
verse, must have had the Liberal Sciences,
particularly Geometry, written on his Heart;
for even since the Fall, we find the Principles
of it in the Hearts of his Offspring, and which, in process
of time, have been drawn forth into a convenient Method
of Propositions, by observing the Laws of Proportion taken
from Mechanism : So that as the Mechanical Arts gave
Occa-
sion to the Learned to reduce the Elements of Geometry
into
Method, this noble Science thus reduc'd, is the Foundation
of all those Arts, (particularly of Masonry and Architecture)
and the Rule by which they are conducted and perform'd.
No doubt Adam taught his Sons Geometry, and the use
of it, in the several Arts and Crafts convenient, at least for
those early Times ; for C A I N, we find, built a City, which
he call'd C O N S E C R A T E D, or D E D I C A T E D, after
the Name of his eldest Son E N O C H ; and becoming the
Prince of the one Half of Mankind, his Posterity would imi-

ADAM, naš prvi roditelj, stvoren po liku Božjem, velikog
Arhitekta univerzuma, morao je imati slobodne nauke, a
posebno geometriju, upisane u svom srcu. Jer čak i nakon
Pada, nalazimo principe ove nauke u srcima njegovih
potomaka, koji su ih, kroz vreme, oblikovali u prikladan
metod i sistem postulata, posmatrajući zakone proporcije
izvedene iz mehanike. Tako su mehaničke umetnosti
pružile priliku učenima da redukuju elemente geometrije
u pravilan metod, te je ova plemenita nauka, tako
uređena, postala temelj svih umetnosti, a posebno
slobodnog zidarstva i arhitekture, i pravilo po kojem se
one vode i izvode.

Nema sumnje da je Adam podučavao svoje sinove
geometriji i njenoj primeni u raznim zanatima i veštinama,
koje su bile neophodne za to rano doba. Jer Kain, kako
nalazimo, sagradi grad, koji nazva Posvećeni ili
Posvećenje po imenu svog najstarijeg sina Enoha. I
postavši vladar polovine čovečanstva, njegovi potomci
sigurno su sledili njegov kraljevski primer u
unapređivanju plemenite nauke i korisne umetnosti.

Ne možemo pretpostaviti da je Set bio manje poučen,
budući da je bio vladar druge polovine čovečanstva, a
ujedno i prvi istraživač astronomije. On je, bez sumnje,
jednako marljivo podučavao geometriju i slobodno
zidarstvo svojoj lozi, koja je imala tu veliku prednost da je
Adam živeo među njima.

Ali, ne oslanjajući se na nesigurne izvore, možemo sigurno
zaključiti da stari svet, koji je trajao 1656 godina, nije
mogao biti neupućen u slobodno zidarstvo. I da su obe
porodice, Setova i Kainova, podizale mnoge znamenite
građevine, sve dok na kraju Noje, deveti od Seta, nije

tate his royal Example in improving both the noble Science and the useful Art.

Nor can we suppose that SE T H was less instructed, who being the Prince of the other Half of Mankind, and also the prime Cultivator of Astronomy, would take equal care to

teach Geometry and Masonry to his Offspring, who had also the mighty Advantage of Adam's living among them.†

But without regarding uncertain Accounts, we may safely conclude the old World, that lasted 1656 Years, could not be

ignorant of Masonry ; and that both the Families of Seth and

Cain erected many curious Works, until at length NOAH the ninth from Seth, was commanded and directed of God to

build the great Ark, which, tho' of Wood, was certainly fabricated by Geometry, and according to the Rules of Masonry.

NOA H, and his three Sons, JA PH E T, SH E M, and H A M, all Masons true, brought with them over the Flood the Traditions and Arts of the Ante-deluvians, and amply communicated them to their growing Offspring ; for about 101 Years after the Flood we find a vast Number of 'em, if not the whole Race of Noah, in the Vale of Shinar, employ'd in building a City and large Tower, in order to make to themselves a Name, and to prevent their Dispersion. And tho' they carry'd on the Work to a monstrous Height, and by their Vanity provok'd God to confound their Devices, by confounding their Speech, which occasion'd their Dispersion ; yet their Skill in Masonry is not the less to be celebrated, having spent above 53 Years in that prodigious Work,

dobio Božji nalog i vođstvo da sagradi veliku Barku, koja je, iako drvena, sigurno bila konstruisana po zakonima geometrije i pravilima slobodnog zidarstva.

Noje i njegova tri sina – Jafet, Sem i Ham – bili su pravi slobodni zidari i preneli su preko Potopa predanja i veštine antediluvijuskog doba na svoje potomke. Jer oko 101 godine posle Potopa, nalazimo ogroman broj njih, ako ne i celokupnu Nojevu lozu, kako u dolini Senar grade grad i visoku kulu, kako bi sebi stekli ime i sprečili svoje razjedinjavanje.

Iako su nastavili rad do neverovatnih visina, njihova oholost izazvala je Božji gnev, te im je Bog pomešao jezik, što je dovelo do njihove raspršenosti. Ipak, njihova veština u slobodnom zidarstvu ne može biti umanjena, jer su uložili više od 53 godine u taj veličanstveni poduhvat. Nakon raspršenosti, oni su svoje veliko znanje poneli u razne krajeve, gde su ga iskoristili za osnivanje svojih kraljevstava, zajednica i dinastija.

Iako se kasnije slobodno zidarstvo izgubilo u većem delu sveta, ono je naročito sačuvano u Senaru i Asiriji, gde je Nimrod, osnivač te monarhije, nakon raspršenosti izgradio mnoge sjajne gradove, poput Ereha, Akada i Kalnea u Senaru. Odande je kasnije otišao u Asiriju, gde je podigao Nineviju, Rehobot, Kaleh i Resen.

U ovim krajevima, na obalama Tigrisa i Eufrata, kasnije su procvetali mnogi učeni sveštenici i matematičari, poznati

and upon their Dispersion carry'd the mighty Knowledge with them into distant Parts, where they found the good Use of it in the Settlement of their Kingdoms, Commonwealths, and Dynasties. And tho' afterwards it was lost in most Parts of the Earth, it was especially preserv'd in Shinar and Assyria, where N I MROD, the Founder of that Monarchy, after the Dispersion, built many splendid Cities, as Erech, Accad, and Calneh, in SH I NA R ; from whence afterwards he went forth into A S S Y R I A, and built Nineveh, Rehoboth, Caleh, and Rhesin.

In these Parts, upon the Tygris and Euphrates, afterwards flourish'd many learned Priests and Mathematicians, known by the Names of C H A L D E E S and M A G I, who preserv'd the good Science, Geometry, as the K I N G S and great Men encourag'd the Royal Art. But it is not expedient to speak more plain of the Premises, except in a formed Lodge. From hence, therefore, the Science and Art were both transmitted to latter Ages and distant Climes, notwithstanding the Confusion of Languages or Dialects, which tho' it might help to give Rise to the Masons Faculty and ancient universal Practice of conversing without speaking, and of knowing each other at a Distance, yet hinder'd not the Improvement of Masonry in each Colony and their Communication in their distinct National Dialect. And, no doubt, the Royal Art was brought down to Egypt by MITZRAIM, the second Son of Ham, about six Years

pod imenima Haldejci i Magi, koji su sačuvali plemenitu nauku geometrije, dok su ih kraljevi i velikaši podsticali u negovanju Kraljevske Umetnosti. Međutim, nije prikladno jasnije govoriti o ovim stvarima osim u konstituisanoj loži.

Odatle su, dakle, nauka i umetnost prenesene u kasnija doba i udaljene krajeve, uprkos pometnji jezika i dijalekata. I premda je jezična pometnja možda dovela do uspona zidarske veštine i drevne univerzalne prakse sporazumevanja bez govora, kao i prepoznavanja među sobom na daljinu, ona ipak nije omela napredak slobodnog zidarstva u pojedinačnim kolonijama, niti njihovu međusobnu komunikaciju na različitim narodnim dijalektima.

Nema sumnje da je Kraljevska Umetnost prenesena u Egipat preko Micraima, drugog sina Hama, oko šest godina nakon pometnje u Vavilonu, odnosno 160 godina posle Potopa, kada je tamo poveo svoju koloniju (jer Egipat se na hebrejskom naziva Micraim). Jer nalazimo da su izlivanja reke Nil ubrzo podstakla razvoj geometrije, što je slobodno zidarstvo učinilo veoma traženim.

Drevni plemeniti gradovi, zajedno sa veličanstvenim građevinama te zemlje, a posebno čuvene piramide, svedoče o ranom ukusu i genijalnosti tog drevnog kraljevstva. Štaviše, jedna od egipatskih piramida smatra se prvim od Sedam svetskih čuda, o čemu istorijski izvori i putopisci donose gotovo neverovatne izveštaje.

Sveti spisi nas jasno obaveštavaju da su jedanaest velikih sinova Hanaanovih (najmlađeg Hamovog sina) ubrzo utvrdili sebe u moćnim gradovima sa visokim zidinama i podigli prelepe hramove i palate. Kada su Izraelci,

after the Confusion at Babel, and after the Flood 160 Years, when he led thither his Colony ; (for Egypt is Mitzraim in Hebrew) because we find the River Nile 's overflowing its Banks, soon caus'd an Improvement in Geometry, which consequently brought Masonry much in request : For the ancient noble Cities, with the other magnificent Edifices of that Country, and particularly the famous PY R A MIDS, demonstrate the early Taste and Genius of that ancient King-
dom. Nay, one of those Egyptian PY R A MIDS is reckon'd the First of the Seven Wonders of the World, the Account of which, by Historians and Travellers, is almost incredible. The Sacred Records inform us well that the eleven great Sons of CA NA A N (the youngest Son of Ham) soon fortified themselves in strong Holds, and stately walled Cities, and erected most beautiful Temples and Mansions ; for when the Israelites, under the great Joshua, invaded their Country, they found it so regularly fenc'd, that without the immediate Intervention of God in behalf of his peculiar People, the Canaanites were impregnable and invincible. Nor can we suppose less of the other Sons of Ham, viz. Cush, his eldest, in South Arabia, and Phut, or Phuts, (now called Fez) in West Africa.

And surely the fair and gallant Posterity of JA PHET, (the eldest Son of Noah) even such as travell'd into the Isles of the Gentiles, must have been equally skill'd in Geometry and Masonry ; tho' we know little of their Transactions and mighty Works, until their original Knowledge was almost

predvođeni velikim Isusom Navinom, napali njihovu zemlju, pronašli su je tako dobro utvrđenu, da bi bez Božje neposredne intervencije u korist svog izabranog naroda, Hananeji ostali neosvojivi i nepobedivi. Ne možemo pretpostaviti ni manje od ostalih Hamovih sinova, kao što su Kuš, njegov najstariji sin, koji je naselio južnu Arabiju, ili Put, odnosno Futs (današnji Fez) u zapadnoj Africi.

I zaista, pošteno i hrabro potomstvo Jafeta, (najstarijeg sina Noja), čak i ono koje je putovalo na ostrva neznabožaca, moralo je biti podjednako vešto u geometriji i zidarstvu; iako znamo malo o njihovim poduhvatima i velikim delima, sve dok se njihovo izvorno znanje gotovo nije izgubilo zbog razaranja u ratovima i zbog toga što nisu održavali odgovarajuće odnose s ugladenim i učenim narodima; jer kada su ti odnosi ponovo uspostavljeni u kasnijim vekovima, vidimo da su počeli da postaju vrlo vešti arhitekti. Potomstvo Sima je takođe imalo jednake prilike da neguje ovu korisnu veštinu, čak i oni među njima koji su osnivali kolonije na jugu i istoku Azije; a još više oni koji su, u velikom asirskom carstvu, živeli u posebnom stanju ili su se mešali s drugim porodicama. Štaviše, ona sveta loza Sima (od koje je, po telu, došao Hrist), nije mogla biti nevešta u učenim veštinama Asirije; jer je Avram, posle pometnje u Vavilonu (otprilike 268 godina kasnije), pozvan iz Ura Haldejskog, gde je naučio geometriju i veštine koje se njome obavljaju, i koje je pažljivo preneo Ismailu, Isaku i svojim sinovima sa Keturo,

lost by the Havock of War, and by not maintaining a due Correspondence with the polite and learned Nations ; for when that Correspondence was open'd in After-Ages, we find they began to be most curious Architects.

The Posterity of SHEM had also equal Opportunities of cultivating the useful Art, even those of 'em that planted their Colonies in the South and East of Asia ; much more those of 'em, that in the great Assyrian Empire, liv'd in a separate State, or were blended with other Families : Nay, that holy Branch of SHEM (of whom, as concerning the Flesh, CHRIST came) could not be unskilful in the learned Arts of Assyria ; for ABR AM, after the Confusion at Babel about 268 Years, was called out of Ur of the Chaldees, where

he learned Geometry, and the Arts that are perform'd by it, which he would carefully transmit to Ishmael, to Isaac, and to his Sons by Keturah ; and by Isaac, to Esau, and Jacob, and

the twelve Patriarchs : Nay, the Jews believe that ABR AM also instructed the Egyptians in the Assyrian Learning. Indeed, the select Family long used Military Architecture only, as they were Sojourners among Strangers ; but before the 430 Years of their Peregrination were expired, even about

86 Years before their Exodus, the Kings of Egypt forc'd most of them to lay down their Sheperds Instruments, and Warlike Accoutrements, and train'd them to another sort of Architecture in Stone and Brick, as holy Writ, and other Histories, acquaint us ; which God did wisely over-rule, in order to make them good Masons before they possess'd the promis'd Land, then famous for most curious Masonry.

And while marching to Canaan thro' Arabia, under Moses, God was pleased to inspire BEZ A LEEL, of the Tribe of Judah, and A HOLIA B, of the Tribe of Dan, with Wisdom

a preko Isaka i Isavu i Jakovu i dvanaestorici patrijaraha. Jevreji čak veruju da je Avram podučavao i Egipćane asirskom znanju.

Uistinu, izabrana porodica je dugo koristila samo vojnu arhitekturu,

jer su bili došljaci među tuđincima;

ali pre nego što je isteklo 430 godina njihovog lutanja, čak oko 86 godina pre Izlaska, egipatski kraljevi su prisilili većinu njih

da odlože pastirske alate i ratnu opremu,

i obučavali ih u drugoj vrsti arhitekture – u kamenu i opeci,

kako nam svedoči Sveto pismo i druge istorije;

što je Bog mudro upravio, kako bi postali dobri zidari

pre nego što su zauzeli obećanu zemlju, tada poznatu po najlepšom zidarstvu.

I dok su, pod vođstvom Mojsija, marširali ka Hananu kroz Arabiju,

Bog je nadahnuo Besalela iz plemena Judinog

i Aholijaba iz plemena Danovog mudrošću srca

da podignu onaj najslavniji šator, ili Svetilište,

u kome je prebivala Šekina;

koji, iako nije bio od kamena ili opeke,

bio je oblikovan geometrijom – predivan primer arhitekture

(i kasnije se pokazao kao uzor Solomonovom Hramu) –

prema obrascu koji je Bog pokazao Mojsiju na Gori;

te je on tako postao Glavni Majstor-Zidar, kao i kralj Jesuruna,

vešt u svim egipatskim znanjima i božanski nadahnut uzvišenijim saznanjima u zidarstvu.

Tako su Izraelci, pri izlasku iz Egipta, bili čitavo

kraljevstvo zidara,

dobro podučeni, pod vođstvom svog Velikog Majstora

of Heart for erecting that most glorious Tent, or Tabernacle, wherein the SHECHIN AH resided ; which, tho' not of Stone or Brick, was framed, by Geometry, a most beautiful Piece of Architecture, (and prov'd afterwards the Model of Solomon's Temple) according to the Pattern that God had shewn to MOSES in the Mount ; who therefore became the GENER A L M A S T E R-M A S O N, as well as King of Jessurun, being well skill'd in all the Egyptian Learning, and divinely inspir'd with more sublime Knowledge in Masonry, So that the Israelites, at their leaving Egypt, were a whole Kingdom of Masons, well instructed, under the Conduct of their GR A N D M A S T E R MOSES, who often marshall'd them into a regular and general Lodge, while in the Wilderness, and gave them wise Charges, Orders, &c. had they been well observ'd ! But no more of the Premises must be mention'd. And after they were possess'd of Canaan, the Israelites came not short of the old Inhabitants in Masonry, but rather vastly improv'd it, by the special Direction of Heaven ; they fortify'd better, and improv'd their City-Houses and the Palaces of their Chiefs, and only fell short in sacred Architecture while the Tabernacle stood, but no longer ; for the finest sacred Building of the Canaanites was the Temple of Dagon in Gaza of the Philistines, very magnificent, and capacious enough to receive 5000 People under its Roof, that was artfully supported by two main Columns ; and was a wonderful Discovery of their mighty Skill in true Masonry, as must he own'd.

Mojsija, koji ih je često raspoređivao u redovne i opšte lože dok su boravili u pustinji, i davao im mudre pouke, naredbe itd. – samo da su ih poštovali! Ali o tome ne treba više govoriti. I nakon što su zauzeli Hanan, Izraelci nisu zaostajali za starosedeocima u zidarstvu, već su je čak i u velikoj meri unapredili, uz posebnu božansku uputu; gradove su bolje utvrđivali, unapredili gradske kuće i palate svojih poglavara, i zaostajali su jedino u svetoj arhitekturi dok je stajao Šator; ali ne zadugo – jer najlepša sveta građevina Kanaanaca bila je hram Dagona u Gazi, kod Filistejaca, veoma veličanstven i dovoljno prostran da pod svojim krovom primi 5000 ljudi, koji se vešto oslanjao na dva glavna stuba; i bio je čudesan dokaz njihove velike veštine u pravom zidarstvu, što se mora priznati.

Ali Dagonov hram, kao ni najlepše građevine Tira i Sidona, ne mogu se uporediti sa Hramom Večnoga Boga u Jerusalimu, koji je, na zaprepašćenje celog sveta, započet i završen u kratkom roku od sedam godina i šest meseci, od strane najmudrijeg čoveka i najslavnijeg kralja Izraela, kneza mira i arhitekture, Solomona (sina Davidovog, kome je ta čast bila uskraćena jer je bio

But Dagon's Temple, and the finest Structures of Tyre and Sidon, could not be compared with the ETER NA L God's Temple at Jerusalem, begun and finish'd, to the Amazement of all the World, in the short space of seven Years and six Months, by that wisest Man and most glorious

King of Israel, the Prince of Peace and Architecture, SOLOMON (the Son of David, who was refused that Honour for being a Man of Blood) by divine Direction, without the Noise of Work-mens Tools, though there were employ'd about it no less than 3600 Princes,† or Master-Masons, to onduct the Work according to Solomon's Directions, with 80,000 Hewers of Stone in the Mountain, or Fellow Craftsmen, and 70,000 Labourers, in all ----- 153,600 besides the Levy under Adoniram, to work in the Mountains of Lebanon by 30,000 turns with the Sidonians, viz. - - - ----- being in all - - - - - 183,600

for which great Number of ingenious Masons, Solomon was much oblig'd to HIR A M, or Hiram, King of Tyre, who sent his Masons and Carpenters to Jerusalem, and the Firs and Cedars of Lebanon to Joppa the next Sea-port.

But above all, he sent his Namesake HIR A M, or Hiram, the most accomplish'd Mason upon Earth.

And the prodigious Expence of it also enhaunceth its Excellency ; for besides King David's vast Preparations his richer Son SOLOMON, and all the wealthy Israelites, and the Nobles of all the neighbouring Kingdoms, largely contributed towards it in Gold, Silver, and rich Jewels, that amounted to a Sum almost incredible.

Nor do we read of any thing in Canaan so large, the Wall that inclos'd it being 7700 Foot in Compass ; far less

čovek krvave ruke),
po božanskoj uputi, i to bez buke alata radnika,
iako je na gradilištu bilo angažovano ni manje ni više nego 3600 knezova,
tj. majstora zidara, da vode radove po Solomonovim uputstvima,
uz 80.000 kamenorezaca u planinama, odnosno pomoćnih majstora,
i 70.000 radnika - ukupno 153.600 ljudi,
pored dodatne radne snage pod Adoniramovim nadzorom koja je radila u libanskim planinama u smenama sa Sidoncima - još 30.000,
što daje ukupno 183.600 ljudi.
Za toliki broj većih zidara, Solomon je dugovao veliku zahvalnost Hiramu, kralju Tira, koji je poslao svoje zidare i drvodjelje u Jerusalem, kao i borove i kedrove s Libana do Jafe, najbliže luke. Ali iznad svega, poslao je svog imenjaka Hiram, najvećeg i najvrsnijeg zidara na Zemlji.

I ogromni troškovi ove gradnje dodatno potvrđuju njenu izuzetnost;

jer pored velikih priprema kralja Davida, njegov bogatiji sin Solomon, svi imućni Izraelci, kao i velikaši susednih kraljevstava, dali su velike priloge u zlatu, srebru i dragom kamenju, u iznosima koji gotovo prevazilaze verovanje.

Ne čitamo ni o jednoj građevini u Hananu koja bi bila te veličine,

jer je zid koji ju je okruživao imao obim od 7700 stopa, a još manje o ijednoj svetoj građevini koja bi se mogla porediti s njom

po tačno određenim i prelepim proporcijama -

any holy Structure fit to be nam'd with it, for exactly proportion'd and beautiful Dimensions, from the magnificent Porch on the East, to the glorious and reverend Sanctum Sanctorum on the West, with most lovely and convenient Apartments for the Kings and Princes, Priests and Levites, Israelites, and Gentiles also ; it being an House of Prayer for all Nations, and capable of receiving in the Temple proper, and in all its Courts and Apartments together, no less than 300,000 People, by a modest Calculation, allowing a square Cubit to each Person.

And if we consider the 1453 Columns of Parian Marble, with twice as many Pillasters, both having glorious Capitals of several Orders, and about 2246 Windows, besides those in the Pavement, with the unspeakable and costly Decorations of it within ; (and much more might be said) we must conclude its Prospect to transcend our Imagination; and that it was justly esteem'd by far the finest Piece of Masonry upon Earth before or since, and the chief Wonder of the World ; and was dedicated, or consecrated, in the most solemn manner, by King SOLOMON. But leaving what must not, and indeed cannot, be communicated by Writing, we may warrantably affirm that however ambitious the Heathen were in cultivating of the

od veličanstvenog predvorja na istoku do slavnog i uzvišenog Svetišta nad svetinjama na zapadu, uz najlepše i najprikladnije odaje za kraljeve i knezove, sveštenike i Levite, Izraelce, pa čak i neznabošce; jer je to bio Dom molitve za sve narode, i mogao je da primi, u samom Hramu i svim njegovim dvorištima i odajama zajedno, ne manje od 300.000 ljudi, prema skromnoj proceni, računajući jedan kvadratni lakat po osobi.

A ako uzmemo u obzir 1453 stuba od parijanskog mermera, uz duplo više polustubova, svi sa slavnim kapitelima raznih stilova, i oko 2246 prozora, ne računajući one u podu, uz neopisivu i skupocenu unutrašnju dekoraciju (a moglo bi se reći još mnogo toga), moramo zaključiti da je izgled Hrama prevazilazio svaku maštu, i da je s pravom smatran najlepšim delom zidarstva na Zemlji – pre i posle toga – i glavnim čudom sveta, koji je u najsvečanijem obredu posvetio kralj Solomon. Ali ostavljajući po strani ono što ne sme, a zapravo ni ne može biti preneseno pisanjem, možemo sa sigurnošću tvrditi da, koliko god su neznabošci težili da razviju kraljevsku veštinu, ona nikada nije bila usavršena dok se Bog nije udostojao da pouči svoj izabrani narod kako da podigne gorepomenuti veličanstveni Šator, i kako da na kraju izgradi ovaj slavni Dom, dostojan sjaja Njegove slave, u kojem je On prebivao među Heruvimima na Poklopcu milosti, odakle im je često davao proročke odgovore. Ova najsvečanija, najsajnija, najlepša i najslavnija građevina ubrzo je privukla radoznale umetnike iz svih naroda, koji su dolazili u Jerusalim da posmatraju njene posebne vrline, koliko god je bilo dopušteno neznabošcima; i ubrzo su otkrili da sav svet, čak i udruženim znanjem,

Royal Art, it was never perfected, until God condescended to instruct his peculiar People in rearing the above-mention'd

stately Tent, and in building at length this gorgeous House fit for the special Refulgence of his Glory, where he dwelt between the Cherubims on the Mercy-Seat, and from thence

gave them frequent oraculous Responses.

This most sumptuous, splendid, beautiful and glorious Edifice, attracted soon the inquisitive Artists of all Nations to spend some time at Jerusalem, and survey its peculiar Ex-

cellencies, as much as was allow'd to the Gentiles ; whereby they soon discover'd, that all the World, with their joint Skill, came far short of the Israelites, in the Wisdom and Dexterity of Architecture, when the wise King SOLO MON was GR A ND M AS TER of the Lodge at Jerusalem, and the learned King HIR A M was GR A ND M AS TER of the Lodge at Tyre, and the inspired HIR A M A BIF was Master of Work, and Masonry was under the immediate Care and

Direction of Heaven, when the Noble and the Wise thought it their Honour to be assisting to the ingenious Masters and Craftsmen, and when the Temple of the TRU E GOD became the Wonder of all Travellers, by which, as by the most perfect Pattern, they corrected the Architecture of their own

Country upon their Return.

So that after the Erection of Solomon's Temple, Masonry was improv'd in all the neighbouring Nations ; for the many Artists employed about it, under Hiram Abif, after it was finish'd, dispers'd themselves into Syria, Mesopotamia, Assyria, Chaldea, Babylonia, Media, Persia, Arabia, Africa, Lesser Asia, Greece and other Parts of Europe, where they

nije mogao da parira Izraelcima u mudrosti i umeću arhitekture, dok je mudri kralj Solomon bio Veliki Majstor Lože u Jerusalamu, a učeni kralj Hiram bio Veliki Majstor Lože u Tiru, i nadahnuti Hiram Abif bio Majstor Radova, dok je zidarstvo bila pod neposrednim nadzorom Neba, i kada su plemeniti i mudri smatrali čast da pomažu veštım majstorima i zanatlijama, a Hram Pravog Boga postao čudo za sve putnike, po čijem su savršenom uzoru kasnije ispravljali arhitekturu svojih zemalja po povratku.

Tako je, nakon izgradnje Solomonovog Hrama, zidarstvo bilo unapređeno u svim susednim narodima; jer su mnogi umetnici, koji su radili pod Hiramom Abifom, nakon završetka gradnje, otišli širom: Sirije, Mesopotamije, Asirije, Haldeje, Vavilonije, Medije, Persije, Arabije, Afrike, Male Azije, Grčke i drugih delova Evrope, gde su ovu plemenitu umetnost podučavali slobodnorodenim sinovima uglednih ljudi, čijim su umećem kraljevi, kneževi i vladari gradili mnoge slavne građevine i sami postajali Veliki Majstori, svaki na svom području, i takmičili su se da nadmaše jedni druge u ovoj kraljevskoj veštini;

čak i u Indiji, gde je postojao otvoren kontakt, možemo zaključiti da je bilo isto.

Ali nijedan narod, pa ni svi zajedno, nisu mogli da rivalizuju, a kamoli da nadmaše Izraelce u zidarstvu; i njihov Hram je ostao večiti uzor.

Čak ni VELIKI MONARH NAVUHODONOSOR nije mogao, uprkos svim svojim neizrecivim prednostima, uzdići svoje zidarstvo na nivo lepe snage i veličanstva

taught this liberal Art to the free born Sons of eminent Persons, by whose Dexterity the Kings, Princes, and Potentates, built many glorious Piles, and became the GRAND MASTERS, each in his own Territory, and were emulous of excelling in this Royal Art ; nay, even in INDIA, where the Correspondence was open, we may conclude the same : But none of the Nations, nor all together, could rival the Israelites, far less excel them, in Masonry ; and their Temple

remain'd the constant Pattern.

Nay, the GRAND MONARCH NEBUCHADNEZAR could never, with all his unspeakable Advantages, carry up his Masonry to the Beautiful Strength and Magnifi-

cence of the Temple Work, which he had, in warlike Rage, burnt down, after it had remain'd in Splendor 416 Years from its Consecration. For after his Wars were over, and general Peace proclaim'd, he set his Heart on Architecture, and

became the GRAND MASTER-MASON ; and having before led captive the ingenious Artists of Judea, and other conquer'd Countries, he rais'd indeed the largest Work upon

Earth, even the Walls† and City, the Palaces and Hanging-Gardens, the Bridge and Temple of BABYLON, the Third of the Seven Wonders of the World, tho' vastly inferior, in the sublime Perfection of Masonry, to the holy, charming, lovely Temple of GOD. But as the Jewish Captives were of special use to NEBUCHADNEZAR in his glorious Buildings, so being thus kept at work, they retain'd

their great Skill in Masonry, and continu'd very capable of rebuilding the holy Temple and City of SAMARIA upon its

Solomonovog Hrama, koji je, u ratnom besu, spalio, nakon što je taj Hram blistao u svojoj slavi 416 godina od svoje posvete.

Jer, kada su mu se ratovi završili i kad je proglasio opšti mir, okrenuo je srce ka arhitekturi i postao VELIKI MAJSTOR-ZIDAR; i pošto je ranije odveo u zarobljeništvo vešte umetnike iz Judeje i drugih osvojenih zemalja,

on je zaista podigao najveće zdanje na Zemlji –

zidine i grad, palate i viseće vrtove,

most i hram u Vavilonu,

koji se smatra trećim od Sedam svetskih čuda,

ali je neizmerno inferioran, u uzvišenoj savršenosti zidarstva, u odnosu na sveti, očaravajući i ljupki Hram Božiji.

Međutim, pošto su jevrejski zarobljenici bili od posebne koristi Navuhodonosoru u njegovim slavnim građevinskim poduhvatima,

zadržali su svoje veliko znanje u zidarstvu,

i ostali sposobni da ponovo izgrade sveti Hram i grad Jerusalem na njegovim starim temeljima,

što je omogućio Dekret Velikog Kira,

u skladu s Božijom rečju koja je unapred prorekla njegovo uzdizanje i ovu zapovest.

Kir je postavio Zorovavelja, sina Salatielovog

(iz Davidove loze preko Natana, Solomonovog brata – kraljevske loze koja je tada bila izumrla),

za vođu zarobljeništva, i poglavara Jevreja i Izraelaca koji su se vraćali u Jerusalem.

Počeli su da postavljaju temelje Drugog Hrama,

i brzo bi ga završili da je Kir poživeo;

ali na kraju su postavili Završni kamen

u šestoj godini vladavine Darija, persijskog monarha,

kada je Hram bio posvećen s velikom radošću i mnogim žrtvama,

od strane Zorovavelja, kneza i Generalnog Majstora-Zidara Jevreja,

oko dvadeset godina nakon Dekreta Velikog Kira.

old Foundations, which was order'd by the Edict or Decree of the GR A ND C Y RUS, according to God's Word, that had foretold his Exaltation and this Decree: And CYRUS having constituted ZERUBBA BEL, the Son of Salathiel (of the Seed of David by Nathan, the Brother of Solomon, whose Royal Family was now extinct) the Head, or Prince of the Captivity, and the Leader of the Jews and Israelites returning to Jerusalem, they began to lay the Foundation of the SECOND TEMPLE, and would have soon finish'd it, if C Y RUS had liv'd ; but at length they put on the Cape-Stone, in the 6th Year of DA R IUS, the Persian Monarch, when it was dedicated with Joy, and many great Sacrifices, by ZERUBBA BEL the Prince and General Master-Mason of the Jews, about 20 Years after the Decree of the Grand Cyrus. And tho' this Temple of ZERUBBA BEL came far short of Solomon's Temple, was not so richly adorn'd with Gold and Diamonds, and all manner of precious Stones, nor had the Shechina and the holy Relicks of Moses in it, &c. yet being rais'd exactly upon Solomon's Foundation, and accord- ing to his Model, it was still the most regular, symmetrical, and glorious Edifice in the whole World, as the Enemies of the Jews have often testify'd and acknowledg'd. At length the ROYA L A RT was carry'd into Greece, whose Inhabitants have left us no Evidence of such Improve- ments in Masonry, prior to Solomon 's Temple ; for their most ancient Buildings, as the Cittadel of Athens, with the Parthenion, or Temple of Minerva, the Temples also of The- seus, of Jupiter Olympius, &c. their Porticos also, and Fo- rums, their Theatres and Gymnasiums, their publick Halls, curious Bridges, regular Fortifications, stout Ships of War, and stately Palaces, were all erected after the Temple of

Iako Zorovaveljev Hram nije mogao da se meri sa Solomonovim - nije bio tako bogato ukrašen zlatom, dijamantima i dragim kamenjem, nije imao Šekinu ni svete Mojsijeve relikvije - ipak, pošto je bio podignut tačno na Solomonovim temeljima i po njegovom uzoru, i dalje je bio najpravilnija, najsimetričnija i najslavnija građevina na svetu, što su i neprijatelji Jevreja često svedočili i priznavali. Na kraju, kraljevska veština preneti je u Grčku, čiji nam stanovnici nisu ostavili nijedan dokaz da su poznavali takva unapređenja u zidarstvu pre Solomonovog Hrama; jer su njihove najstarije građevine - poput akropole u Atini, sa Partenonom ili Hramom Minerve, kao i hramovi Tezeja, Zeusa Olimpijskog itd., njihove portike, forume, pozorišta i gimnazijume, javne dvorane, vešte mostove, uređene utvrde, ratne brodove i veličanstvene palate - sve su izgrađene posle Solomonovog Hrama, a većina njih čak i nakon Zorovaveljevog Hrama.

Takođe, ne nalazimo da su Grci postigli neko značajnije znanje iz geometrije pre nego što se pojavio veliki Tales Milećanin, filozof, koji je umro za vreme vladavine Valtazara i u vreme jevrejskog zarobljeništva. Ali njegov učenik, veliki Pitagora, pokazao se kao autor 47. teoreme iz prve knjige Euklidove "Elemente", koja, ako se pravilno razume i primenjuje, predstavlja temelj celokupnog zidarstva - svete, građanske i vojne. Narod Male Azije u to vreme su davali veliku podršku zidarima, kako bi se podizale raskošne građevine svih vrsta. Jedna od njih nikako ne sme biti zaboravljena -

Solo-
mon, and most of them even after the Temple of
Zerubbabel.

Nor do we find the GR ECIA NS arriv'd to any consid-
erable Knowledge in Geometry, before the Great Thales

Mile-
sius, the Philosopher, who dy'd in the Reign of Bell shazzar,
and the Time of the Jewish Captivity. But his Scholar,
the Greater PY TH AGOR AS, prov'd the Author of the
47th Proposition of Euclid's first Book, which, if duly ob-
serv'd, is the Foundation of all Masonry, sacred, civil, and
Military.

The People of Lesser Asia about this Time gave large En-
couragement to Masons for erecting all sorts of sumptuous
Buildings, one of which must not be forgot, being usually
reckon'd the Fourth of the Seven Wonders of the World,
viz. the Mausoleum, or Tomb of Mausolus, King of Caria,
between Lycia and Jonia, at Helicarnassus, on the Side of
Mount Taurus in that Kingdom, at the Command of A R-
TEMISIA his mournful Widow, as the splendid Testimony
of her Love to him, built of the most curious Marble, in Cir-
cuit 411 Foot, in Height 25 Cubits, surrounded with 26 Col-
umns of the most famous Sculpture, and the whole opened
on

all Sides, with Arches 73 Foot wide, perform'd by the four
principal Master-Masons and Engravers of those Times, viz.
the East Side by Scopas, the West by Leochares, the North
by

Briax, and the South by Timotheus. But after PY TH AGOR
AS, Geometry became the dar-

ling Study of Greece, where many learned Philosophers
arose, some of whom invented sundry Propositions, or Ele-
ments of Geometry, and reduc'd them to the use of the

jer se obično smatra četvrtim od Sedam svetskih čuda -
naime, Mauzolej, ili grobnica Mauzola, kralja Karije,
između Likije i Jonije, u Halikarnasu,
na padinama planine Taur, u toj kraljevini,
koji je, po naređenju njegove ožalošćene udovice Artemizije,
izgrađen kao sjajno svedočanstvo njene ljubavi prema njemu.
Građen je od najfinijeg mermera, imao je 411 stopa u obimu,
25 lakata u visinu, bio okružen sa 26 stubova
sa najsavršenijom skulpturom,
a čitava građevina je bila otvorena sa svih strana,
sa lučnim otvorima širine 73 stope,
a gradili su je četiri glavna majstora-zidara i vajara tog doba, i
to:

istočnu stranu - Skopas,
zapadnu - Leohar,
severnu - Brijaks,
i južnu - Timotej.

Ali nakon Pitagore, geometrija je postala omiljena nauka Grčke,
gde se pojavilo mnogo učenih filozofa,
od kojih su neki osmislili različite teoreme i principe geometrije
i primenili ih u mehaničkim (zanatskim) veštinama.

Ne treba ni sumnjati da je zidarstvo napredovalo zajedno s
geometrijom;

tačnije, uvek ju je pratila u proporcionalnim, postepenim
usavršavanjima,

sve dok se nije pojavio čuveni Euklid iz Tira, koji je delovao u
Aleksandriji.

On je prikupio raspršene elemente geometrije i
složio ih u metodičan sistem, koji nikada do danas nije
prevaziđen,

i zahvaljujući kojem će njegovo ime večno biti slavljeno -

a sve to pod pokroviteljstvom Ptolomeja, sina Laga,
kralja Egipta, i jednog od neposrednih naslednika Aleksandra
Velikog.

I kako je ova uzvišena nauka postala sve sistematičnije
poučavana, tako je i kraljevska veština zidarstva (masonerija)
postala široko cenjena i unapređivana

mech-
 anical Arts. Nor need we doubt that Masonry kept pace
 with Geometry ; or rather, always follow'd it in proportion'd
 gradual Improvements, until the wonderful EUCLID of
 Tyre flourish'd at Alexandria ; who gathering up the
 scatter'd
 Elements of Geometry, digested them into a Method that
 was
 never yet mended, (and for which his Name will be ever
 cel-
 ebrated) under the Patronage of P TOLOMEUS, the Son
 of Lagus King of Egypt, one of the immediate Successors of
 Alexander the Great.
 And as the noble Science came to be more methodically
 taught, the Royal Art was the more generally esteem'd and
 improv'd among the Grecians, who at length arriv'd to the
 same Skill and Magnificence in it with their Teachers the
 Asiatics and Egyptians.

The next King of Egypt, PTOLOMEUS PHILA-
 DELPHUS, that great Improver of the liberal Arts, and
 of all useful Knowledge, who gather'd the greatest Library
 upon Earth, and had the Old Testament (at least the Penta-
 teuch) first translated into Greek, became an excellent
 Archi-
 tect and GENER AL MASTER-MASON, having among
 his other great Buildings, erected the famous TOWER of
 PHAROS, the Fifth of the Seven Wonders of the World.
 We may readily believe, that the African Nations, even to
 the Atlantick Shore, did soon imitate Egypt in such

među Grcima, koji su na kraju dostigli isti nivo umeća i
 veličanstva u njoj kao i njihovi učitelji – Azijci i Egipćani.

Sledeći kralj Egipta, Ptolomej Filadelf,
 veliki pokrovitelj slobodnih umetnosti i sveg korisnog znanja,
 koji je sakupio najveću biblioteku na Zemlji,
 i prvi dao da se Stari zavet (barem Petoknjižje) prevede na grčki
 jezik,
 postao je izvanredan arhitekta i VELIKI MAJSTOR-ZIDAR,
 jer je, među mnogim svojim velikim građevinama,
 podigao i čuveni svetionik na ostrvu Faros,
 peto od Sedam svetskih čuda.
 Možemo s pravom verovati da su afrički narodi,
 pa sve do obala Atlantika, ubrzo počeli da imitiraju Egipat
 u ovakvim naprecima;
 iako istorija nažalost ćuti,
 a putnici nisu ohrabreni da otkrivaju vredne ostatke zidarstva
 tih nekada slavnih naroda.
 Ne treba zaboraviti ni učeno ostrvo Siciliju,
 gde je delovao čuveni geometričar Arhimed,
 koji je, nažalost, tragično poginuo prilikom osvajanja Sirakuze
 od strane rimskog vojskovođe Marcela.
 Jer upravo iz Sicilije, ali i iz Grčke, Egipta i Azije,
 stari Rimljani su naučili i nauku i umetnost,
 dok je njihovo prethodno znanje bilo ili oskudno ili neredovno.
 Ali kako su osvajali narode, tako su i otkrivali velika znanja,
 i ponašali se kao mudri ljudi,
 koji ne odvođe u ropstvo telo naroda,
 već umetnosti i nauke,
 zajedno sa najvećim učiteljima i majstorima,
 koje su odvodili u Rim,
 koji je tako postao centar učenja,
 kao što je bio i centar imperijalne moći,
 sve dok nisu dostigli vrhunac svoje slave
 pod vladavinom Avgusta Cezara
 (u čije je vreme rođen Božiji Mesija,

Improve-
ments ; though History fails, and there are no Travellers
encourag'd to discover the valuable Remains in Masonry of
those once renowned Nations.

Nor should we forget the learned Island of SICILY,
where the prodigious Geometrician ARCHIMEDES did
flourish,† and was unhappily slain when Syracuse was
taken

by Marcellus the Roman General : For from Sicily, as well
as
from Greece, Egypt, and Asia, the ancient Romans learnt
both

the SCIENCE and the ART, what they knew before being
either mean or irregular; but as they subdu'd the Nations,
they made mighty Discoveries in both ; and like wise Men,
led captive, not the Body of the People, but the Arts and
Sci-

ences, with the most eminent Professors and Practitioners,
to Rome ; which thus became the Center of Learning, as
well

as of imperial Power, until they advanc'd to their Zenith of
Glory, under AUGUSTUS CÆSAR, (in whose Reign was
born God's MESSIAH, the great Architect of the Church)
who having laid the World quiet, by proclaiming universal
Peace, highly encourag'd those dexterous Artists that had
been bred in the Roman Liberty, and their learned Scholars
and Pupils ; but particularly the great V ITRU V IUS, the
Father of all true Architects to this Day.

Therefore it is rationally believ'd, that the glorious AU-
GUSTUS became the Grand-Master of the Lodge at Rome,
having, besides his patronizing Vitruvius, much promoted
the Welfare of the Fellow-Craftsmen, as appears by the
many

magnificent Buildings of his Reign, the Remains of which

veliki Arhitekta Crkve).

On je, pošto je doneo opšti mir celom svetu,
veliko ohrabrenje dao veštima umetnicima,
odgojenim u rimskom duhu slobode,
kao i njihovim učenim sledbenicima i učenicima;
posebno velikom Vitruviju,
ocu svih pravih arhitekata do današnjeg dana.
Zato se s pravom veruje da je slavni Avgust
postao Veliki Majstor Lože u Rimu,
jer je, pored toga što je štitio Vitruvija,
veliko dobro učinio i za pomoćne majstore i zanatlije,
što potvrđuju brojne veličanstvene građevine iz njegove
vladavine,
čiji ostaci i danas predstavljaju uzor i merilo pravog zidarstva za
sva buduća vremena. Oni su, uistinu, svojevrsni sažetak
azijske, egipatske, grčke i sicilijanske arhitekture,
koju često nazivamo avgustovski stil,
i kojoj mi danas tek nastojimo da se približimo,
ali još nismo dostigli njeno savršenstvo.

Stari zapisi masona pružaju obilje nagoveštaja o njihovim
Ložama

još od početka sveta, u uglađenim (civilizovanim) narodima,
posebno u vremenima mira, i kada su građanske vlasti,
odbijajući tiraniju i ropstvo,
davale slobodu sjajnom i slobodnom duhu svojih srećnih
podanika;
jer tada su masoni, više od svih drugih umetnika,
bili miljenici uglednih ljudi, i postajali neophodni za njihove
velike poduhvate,
u svim vrstama materijala – ne samo u kamenu, opeci, drvetu,
malteru,
već i u platnu ili koži, ili u čemu god se koristilo za šatore
i za razne vrste arhitekture.

Ne sme se zaboraviti ni to da su slikari i vajari
uvek smatrani dobrim masonima, jednako kao i graditelji,
kamenoresci, zidari, tesari, stolari, tapetari ili pravitelji šatora,

are the Pattern and Standard of true Masonry in all future Times, as they are indeed an Epitome of the Asiatic, Egyptian, Grecian and Sicilian Architecture, which we often express by the Name of the AUGUSTAN STYLE, and which we are now only endeavouring to imitate, and have not yet arriv'd to its Perfection.

The old Records of Masons afford large Hints of their Lodges, from the Beginning of the World, in the polite Nations, especially in Times of Peace, and when the Civil Powers, abhorring Tyranny and Slavery, gave due Scope to the bright and free Genius of their happy Subjects ; for then always Masons, above all other Artists, were the Favourites of

the Eminent, and became necessary for their grand Undertakings in any sort of Materials, not only in Stone, Brick, Timber, Plaister ; but even in Cloth or Skins, or whatever was us'd for Tents, and for the various sorts of Architecture.

Nor should it be forgot, that Painters also, and Statuaries, were always reckon'd good Masons, as much as Builders, Stone-cutters, Bricklayers, Carpenters, Joiners, Upholders or

Tent-Makers, and a vast many other Craftsmen that could be

nam'd, who perform according to Geometry, and the Rules of Building ; though none since HIR AM ABIF has been renown'd for Cunning in all parts of Masonry : And of this enough.

But among the Heathen, while the noble Science Geometry † was duly cultivated, both before and after the Reign of Augustus, even till the Fifth Century of the Christian

kao i mnogi drugi zanatlije koje bismo mogli navesti, koji rade prema zakonima geometrije i pravilima građenja.

Ipak, nijedan majstor od vremena Hirama Abifa nije postao čuven po umeću u svim oblastima zidarstva.

I o tome je dovoljno rečeno.

Među neznabošcima, dokle god se uzvišena nauka geometrije pravilno negovala – kako pre, tako i posle vladavine Avgusta, pa sve do petog veka hrišćanske ere, zidarstvo je bilo na visokoj ceni i poštovanju.

Dok je Rimsko carstvo trajalo u svojoj slavi,

kraljevska veština se pažljivo širila,

čak i do Ultime Tule (krajnjeg severa),

a Lože su osnivane u gotovo svakom rimskom garnizonu;

na taj način su velikodušno prenosili svoje umeće

na severne i zapadne delove Evrope,

koji su pre rimskog osvajanja postali varvarski,

iako ne znamo tačno koliko dugo su to bili;

jer neki smatraju da ima tragova dobrog zidarstva i pre tog perioda,

na nekim mestima u Evropi,

koje su izgradile prve kolonije,

donoseći izvorno znanje sa sobom –

kao npr. keltske građevine,

koje su podigli drevni Gali,

ali i stari Britanci, koji su bili kolonija Kelta,

i to mnogo pre nego što su Rimljani napali ovo ostrvo.

Ali kada su Goti i Vandali, koje Rimljani nikada nisu uspeli da pokore,

poput opšteg potopa, preplavili Rimsko carstvo

sa ratničkim besom i dubokim neznanjem,

oni su potpuno uništili mnoge od najlepših građevina,

a druge su oskrnavili – vrlo malo ih je ostalo netaknuto.

Isto su prošli i azijski i afrički narodi,

koji su pali pod istu nesreću osvajanjima muslimana,

čija je glavna namera bila da preobrazu svet ognjem i mačem,

Æra, Masonry was had in great Esteem and Veneration :
And while the Roman Empire continu'd in its Glory, the
Royal Art was carefully propagated, even to the ULTIM A
T H UL E, and a Lodge erected in almost every Roman Gar-
rison ; whereby they generously communicated their Cun-
ning to the northern and western Parts of Europe, which
had grown barbarous before the Roman Conquest, though
we

know not certainly how long ; because some think there are
a few Remains of good Masonry before that Period in some
Parts of Europe, raised by the original Skill that the first
Colonies brought with them, as the Celtic Edifices, erected
by the ancient Gauls, and by the ancient Britains too, who
were a Colony of the Celtes, long before the Romans
invaded
this Island.

But when the GOTHs and VANDALS, that had never
been conquer'd by the Romans, like a general Deluge, over-
ran the ROMAN EMPIRE, with warlike Rage and gross
Ignorance they utter destroy'd many of the finest Edifices,
and defac'd others, very few escaping ; as the Asiatic and Af-

rican Nations fell under the same Calamity by the
Conquests

of the M A HOMETA NS, whose grand Design is only to
convert the World by Fire and Sword, instead of cultivating
the Arts and Sciences.

Thus, upon the Declension of the Roman Empire, when
the British Garrisons were drain'd, the A NGLES & other
lower SA XONS, invited by the ancient BR ITONS to
come over and help them against the SCOT S and PIC T S,

umesto da neguju umetnosti i nauke.
Tako je, s opadanjem Rimskog carstva,
kada su britanske posade bile povučene,
Angli i drugi donji Saksonci,
pozvani od strane starih Britanaca
da im pomognu protiv Škota i Pikta,
na kraju osvojili južni deo ostrva,
koji su nazvali Engleska (tj. Zemlja Angla).

Pošto su bili srodni Gotima,
ili bolje rečeno, jedna grana Vandala,
sa istom ratničkom naravi i kao neuki neznabošci,
nisu negovali ništa osim rata,
sve dok nisu postali hrišćani;
ali tada je već bilo kasno,
i sa žalošću su priznali neznanje svojih predaka
i veliki gubitak rimskog zidarstva,
ali nisu znali kako da je obnove.
Ipak, kako su postali slobodan narod
(što potvrđuju i stari saksonski zakoni),
i pokazali sklonost ka zidarstvu,
ubrzio su počeli da imitiraju Azijate, Grke i Rimljane,
osnivajući Lože i podstičući rad masona;
a bili su poučeni ne samo vernim predanjima i dragocenim
ostacima Britanaca, već i od strane stranih vladara,
u čijim je oblastima kraljevska veština bila očuvana
od gotskog razaranja.
Posebno se ističe Karlo Martel, kralj Francuske,
koji je, prema starim masonskim zapisima,
na zahtev saksonskih kraljeva,
poslao u Englesku više veštih zanatlija i učenih arhitekata.
Tako je, tokom heptarihije (sedam kraljevstava u
ranosrednjovekovnoj Engleskoj),
gotska arhitektura bila značajno podsticana,
kao i u drugim hrišćanskim zemljama.

Iako su brojne invazije Danaca dovele do gubitka mnogih zapisa,
u vremenima primirja ili mira oni ipak nisu mnogo ometali

at length subdu'd the South Part of this Island, which they call'd England, or Land of the Angles ; who being a-kin to the Goths, or rather a sort of Vandals, of the same warlike Disposition, and as ignorant Heathens, encourag'd nothing but War, till they became Christians ; and then too late lamented the Ignorance of their Fathers in the great Loss of Roman Masonry, but knew not how to repair it.

Yet becoming a free People (as the old Saxon Laws testify) and having a Disposition for Masonry, they soon began to imitate the Asiatics, Grecians, and Romans, in erect-

ing of Lodges and encouraging of Masons ; being taught, not only from the faithful Traditions and valuable Remains of the BRITONS, but even by foreign Princes, in whose Dominions the Royal Art had been preserv'd much from Gothic

Ruins, particularly by CH A R L E S M A R T E L L King of France, who according to the old Records of Masons, sent over several expert Craftsmen and learned Architects into England, at the Desire of the Saxon Kings : So that during the Heptarchy, the Gothic Architecture was much encourag'd here, as in other Christian Lands.

And though the many Invasions of the DANES occasion'd the Loss of many Records, yet in Times of Truce or Peace they did not hinder much the good Work, though not perform'd according to the Augustan Stile ; nay, the vast

plemeniti rad, iako se on nije izvodio prema avgustovskom stilu; naprotiv, ogromni troškovi uloženi u gradnju, kao i domišljate inovacije umetnika koji su pokušavali da nadomeste rimsku veštinu, radeći najbolje što su mogli, svedoče o njihovom poštovanju i ljubavi prema kraljevskoj veštini, i učinili su da gotske građevine postanu poštovane, iako neimitabilne onima koji cene drevnu arhitekturu. A nakon što su Saksonci i Danci bili pokoreni od strane Normana, čim su se ratovi završili i mir bio proglašen, gotsko zidarstvo je ponovo bila podsticana, čak i za vreme vladavine Osvajača (Vilijama I) i njegovog sina, kralja Vilijama Rufusa, koji je sagradio Vestminstersku dvoranu – možda najveću jednodobrostranu građevinu na svetu.

Čak ni ratovi barona, niti mnogi krvavi ratovi kasnijih normanskih kraljeva i njihovih zavađenih loza, nisu mnogo ometali izgradnju najsvečanijih i najviših građevina tog doba, koje su podizali veliki crkveni dostojanstvenici (kako su imali ogromne prihode, mogli su da snose troškove), pa čak i kruna. Jer čitamo da je kralj Edvard III imao zvaničnika koji se zvao Kraljev Slobodni Zidar, ili Generalni nadzornik njegovih građevina, po imenu Henri Jevale, koga je taj kralj angažovao da podigne nekoliko opatija i kapelu svetog Stefana u Vestminsteru, gde danas zaseda Donji dom britanskog parlamenta. A radi daljeg poučavanja kandidata i mlađe braće, jedan poseban zapis slobodnih zidara, napisan u vreme vladavine kralja Edvarda IV,

Ex-
pence laid out upon it, with the curious Inventions of the
Artists to supply the Roman Skill, doing the best they
could,
demonstrate their Esteem and Love for the Royal Art, and
have render'd the GOTHIC BUILDINGS venerable, tho'
not imitable by those that relish the ancient Architecture.
And after the Saxons and Danes were conquer'd by the
NOR M A NS, as soon as the Wars ended and Peace was
proclaim'd, the Gothic Masonry was encourag'd, even in the
Reign of the Conqueror, and of his Son King W ILLIA M
Rufus, who built Westminster-Hall, the largest one Room
perhaps in the Earth.
Nor did the Barons Wars, nor the many bloody Wars
of the subsequent Norman Kings, and their contending
Branches, much hinder the most sumptuous and lofty
Build-
ings of those Times, rais'd by the great Clergy, (who
enjoying
large Revenues, could well bear the Expence) and even by [30] [31]
the CROW N too ; for we read King E DWA R D III. had
an Officer call'd the King's Free-Mason, or General-
Surveyor
of his Buildings, whose Name was HENRY Y EV ELE,
employ'd by that King to build several Abbies, and St. STE-
PHEN's CHAPPEL at Westminster, where the House of
Commons now sit in Parliament.
But for the further Instruction of Candidates and younger
Brethren, a certain Record of Free-Masons, written in the
Reign of King EDWA R D IV. of the Norman Line, gives
the following Account, viz.

iz normanske loze,
daje sledeći izveštaj, i to:

Iako su stari zapisi Bratstva u Engleskoj u velikom broju uništeni ili izgubljeni tokom ratova sa Saksoncima i Dancima, ipak je kralj Etelstan (unuk kralja Alfreda Velikog, velikog arhitekta), prvi pomazani kralj Engleske, i onaj koji je preveo Svetu Bibliju na saksonski jezik, kada je uspostavio mir i red u zemlji, podigao mnoge velike građevine i podstakao dolazak mnogih masona iz Francuske, koji su bili postavljeni za nadzornike tih radova, a sa sobom su doneli Obaveze i Propise Loža koji su se čuvali još od rimskog doba. Ti isti masoni su nagovorili kralja da unapredi Ustav engleskih loža prema stranom uzoru i da poveća nadnicu radnim masonima.

Takođe, najmlađi sin pomenutog kralja, princ Edvin, koji je bio podučen Slobodnom zidarstvu i koji je prihvatio obaveze Majstora Zidara, iz ljubavi prema toj veštini i časnim principima na kojima je zasnovana, dobio je slobodnu povelju od svog oca, kralja Etelstana, koja je masonima omogućavala da imaju unutrašnju korekciju (kako se to tada nazivalo), odnosno slobodu i vlast da sami sobom upravljaju, da ispravljaju ono što bi pošlo po zlu, i da održavaju godišnju skupštinu i opštu komunikaciju.

U skladu s tim, princ Edvin je sazvaio sve masone iz kraljevstva da se okupe na jednom zboru u Jorku. Oni su se odazvali i formirali Opštu Ložu, čiji je on bio Veliki Majstor. Doneli su sa sobom sve postojeće spise i zapise – neke na grčkom, neke na latinskom, neke na francuskom, i na drugim jezicima – i na

That though the ancient Records of the Brotherhood in Eng-land were many of them destroy'd or lost in the Wars of the Saxons and Danes, yet King ATHELSTAN, (the Grand-son of King ALFRED the Great, a mighty Architect) the first anointed King of England, and who translated the Holy Bible into the Saxon Tongue, when he had brought the Land into Rest and Peace, built many great Works, and encourag'd many Masons from France, who were appointed Overseers thereof, and brought with them the Charges and Regulations of the Lodges preserved since the Roman Times, who also prevail'd with the King to improve the CONSTITUTION of the English Lodges according to the foreign Model, and to increase the Wages of working Masons.

That the said King's youngest Son, Prince EDWIN, being taught Masonry, and taking upon him the Charges of a MAS-TER-MASON, for the Love he had to the said Craft, and the honourable Principles whereon it is grounded, purchased a free charter of King Athelstan his Father, for the Masons having a Correction among themselves, (as it was anciently express'd) or a Freedom and Power to regulate themselves, to amend

osnovu njihovog sadržaja to je zborovanje sastavilo Ustav i Obaveze engleske Lože. Doneli su zakon da se isti čuvaju i poštuju u svim budućim vremenima, i odredili su dobru nadnicu za radne slobodne zidare.

Kako su se s vremenom Lože sve više umnožavale, Časni Majstor i Družina, uz saglasnost vlastelina kraljevstva (jer su tada gotovo svi ugledni ljudi bili masoni), odlučili su da se ubuduće, prilikom prijema ili postavljanja Brata, mora pročitati Ustav i Obaveze koje mu pripadaju, od strane Majstora ili Nadzornika. Takođe je određeno da svi koji treba da budu primljeni kao Majstori Zidari ili Majstori Radova, moraju biti ispitani da li poseduju dovoljno umeća da časno služe svojim gospodarima, kako onima najnižeg tako i onima najvišeg ranga – na čast i slavu pomenute Veštine, i na korist svojih gospodara, jer su upravo ti gospodari oni koji ih zapošljavaju i plaćaju za njihov trud i rad.

Pored mnogih drugih stvari, pomenuti zapis još dodaje da su te Obaveze i Zakoni Slobodnih Zidara bili viđeni i pregledani od strane našeg pokojnog vladara kralja Henrija VI i od strane gospodara njegovog uglednog saveta, koji su ih odobrili i izjavili da su sasvim dobri i razložni da se drže, jer su izvučeni i sakupljeni iz zapisa drevnih vremena.

Iako je, u trećoj godini vladavine pomenutog kralja Henrija VI, dok je još bio dete od oko četiri godine, parlament doneo jedan zakon koji se odnosio isključivo na radne Slobodne zidare – a koji su, protivno zakonima o nadničarima, sklapali dogovore da ne rade osim po svojoj ceni i za svoju nadnicu – i pošto se pretpostavljalo da su takvi dogovori sklapani na opštim skupovima, u zakonu nazvanim „kapituli i zborovi masona“, tada se činilo svrsishodnim da se pomenuti zakon uperi protiv tih zborovanja.

Ipak, kada je kralj Henri VI dostigao zrelo doba, masoni su

what
might happen amiss, and to hold a yearly Communication
and
General Assembly.

hat accordingly Prince EDWIN summoned all the Masons
in the Realm to meet him in a Congregation at York, who came
and composed a General Lodge, of which he was GR A ND
M A S T E R ; and having brought with them all the Writings
and Records extant, some in Greek, some in Latin, some in
French, and other Languages, from the Contents thereof that
Assembly did frame the CONSTITUTION and Charges
of an English Lodge, made a Law to preserve and observe the
same in all time coming, and ordain'd good Pay for working
Masons, &c. That in process of time, when Lodges were more
frequent,
the Right Worshipful the Master and Fellows, with the Con-
sent of the LOR DS of the Realm, (for most great Men were
then Masons) ordain'd, that for the future, at the Making or Ad-
mission of a Brother, the CONSTITUTION should be read,
and the Charges hereunto annex'd, by the Master or Warden ;
and that such as were to be admitted Master-Masons, or Mas-
ters of Work, should be examin'd whether they be able of Cun-
ning to serve their respective Lords, as well the Lowest as the
Highest, to the Honour and Worship of the aforesaid Art ; and
to the Profit of their Lords? for they be their Lords that employ
and pay them for their Service and Travel.
And besides many other things, the said Record adds, That
those Charges and Laws of FREE-MASONS have been
seen and perused by our late Sovereign King Henry VI. and by
the Lords of his honourable Council, who have allow'd them,
and said that they be right good and reasonable to be holden, as
they have been drawn out and collected from the Records of an-
cient Times.

Now though in the third Year of the said King Henry VI.

njemu i njegovim lordovima izložili gorepomenute zapise i
obaveze, koje su, očigledno, pažljivo pregledane i svečano
odobrene kao dobri i razložni da se poštuju. Štaviše, pomenuti
kralj i njegovi lordovi verovatno su prethodno bili primljeni među
Slobodne Zidare, pre nego što su mogli da izvrše takav pregled
zapisa. U toj vladavini, pre nevolja koje su zadesile kralja
Henrija, masoni su bili u velikoj meri podsticani.
Ne postoji nijedan zabeležen slučaj da je taj zakon ikada bio
sproveden – ni u toj, ni u bilo kojoj narednoj vladavini – i masoni
nikada nisu zbog toga zanemarili svoje lože, niti su smatrali
vrednim truda da angažuju svoje plemenite i ugledne članove
da se zakon ukine; jer radni masoni, koji su slobodni članovi
Lože, preziru da budu deo takvih udruživanja, a ostali slobodni
zidari nemaju nikakve veze sa prekršajima protiv zakona o
nadničarima.

Kraljevi Škotske su veoma podsticali kraljevsku veštinu još od
najranijih vremena pa sve do Unije kruna, o čemu svedoče
ostaci slavni građevina u toj staroj kraljevini, kao i Lože koje su
se tamo održavale bez prekida kroz mnoge vekove. Njihovi
zapisi i predanja svedoče o velikom poštovanju koje su ti kraljevi
gajili prema ovom časnom Bratstvu, koje je uvek pružalo
očigledne dokaze svoje ljubavi i odanosti. Iz toga je proistekao i
stari zdravica među škotskim masonima: „Bog blagoslovio kralja
i veštinu!“

Kraljevskim primerom nisu zaostajali ni vlastela, ni gospoda, ni
sveštenstvo Škotske, koji su u svemu učestvovali na dobrobit
zanata i bratstva. Kraljevi su često bili Veliki Majstori, sve dok,
između ostalog, masonima u Škotskoj nije bilo dodeljeno pravo
da imaju stalnog i određenog Velikog Majstora i Velikog

while an Infant of about four Years old, the Parliament made an Act, that affected only the working Masons, who had, contrary to the Statutes for Labourers, confederated not to work but at their own Price and Wages ; and because such Agreements were suppos'd to be made at the General Lodges, call'd in the Act CHAP TERS and CONGREGATIONS of M ASONS, it was then thought expedient to level the said Act against the said Congregations : Yet when the said King Henry VI. arriv'd to Man's Estate ; the Masons laid before him and his Lords the above-mention'd Records and Charges, who, 'tis plain, review'd them, and solemnly approv'd of them as good and reasonable to be holden : Nay, the said King and his Lords must have been incorporated with the Free-Masons, before they could make such Review of the Records ; and in this Reign, before King Henry's Troubles, Masons were much encourag'd. Nor is there any Instance of executing that Act in that, or in any other Reign since, and the Masons never neglected their Lodges for it, nor ever thought it worth while to employ their noble and eminent Brethren to have it repeal'd ; because the working Masons, that are free of the Lodge, scorn to be guilty of such Combinations ; and the other free Masons have no Concern in Trespasses against the Statutes for Labourers.

The Kings of SCOTLAND very much encourag'd the Royal Art, from the earliest Times down to the Union of the Crowns, as appears by the Remains of glorious Buildings in that ancient Kingdom, and by the Lodges there kept up without Interruption many hundred Years, the Records and Traditions of which testify the great Respect of those Kings to this honourable Fraternity, who gave always pregnant Evidence of their Love and Loyalty, from whence sprung the old Toast among the Scots Masons, viz. GOD BLESS THE KING AND THE CRAFT.

Nor was the Royal Example neglected by the Nobility, Gentry, and Clergy of SCOTLAND, who join'd in every thing for the good of the Craft and Brotherhood, the Kings

Nadzornika, koji je dobijao platu od krune, ali i priznanje (naknadu) od svakog novoprimitljenog Brata u kraljevstvu prilikom prijema. Njihova dužnost nije bila samo da uredi ono što bi u bratstvu pošlo po zlu, već i da saslušaju i konačno reše sve sporove između masona i njihovog gospodara, da kazne masona ako je to zaslužio, i da obe strane obavežu na pravične uslove. U takvim slučajevima, ako bi Veliki Majstor bio odsutan (a on je uvek bio plemenitog roda), Veliki Nadzornik bi predsedavao. Ova privilegija se zadržala sve do građanskih ratova, ali je danas zastarela i ne može se lako obnoviti, osim ako kralj ponovo ne postane mason, jer nije bila aktivno primenjivana prilikom Unije kraljevstava.

Ipak, velika briga koju su Škoti pokazali za pravu masoneriju kasnije se pokazala vrlo korisnom za Englesku. Naime, učenoj i veličanstvenoj kraljici Elizabeti, koja je podsticala druge umetnosti, ova veština nije bila po volji, jer, kao žena, nije mogla da postane mason, iako je – poput Semiramide i Artemizije – mogla mnogo da angažuje masone.

Ali nakon njene smrti, kada je kralj Džejms VI Škotski preuzeo englesku krunu, kao kralj-mason, on je obnovio engleske Lože; i kao prvi kralj Velike Britanije, on je ujedno bio i prvi vladar na svetu koji je obnovio rimsku arhitekturu iz ruševina gotskog neznanja. Jer, posle mnogih vekova tame i nepismenosti, kada su se sve nauke ponovo probudile i geometrija povratila svoju vrednost, uglađeni narodi su počeli da otkrivaju zbrku i neprikladnost gotskih građevina. Tokom XV i XVI veka, avgustovski stil je iz pepela obnovljen u Italiji od strane Bramantea, Barbara, Sansovina, Sangala, Mikelandela, Rafaela Urbina, Đulija Romana, Serlia, Labaka, Skamozija, Vinjole i mnogih drugih slavni arhitekata – ali iznad svih, od strane velikog Paladija, koji do danas nije u potpunosti dostojno oponašan u Italiji, iako mu je u Engleskoj ravnopravno parirao naš veliki majstor-zidar, Inigo Džouns.

Iako svi pravi masoni poštuju uspomenu na te italijanske arhitekate, mora se priznati da avgustovski stil nije obnovljen od strane nijednog krunisanog vladara pre nego što je kralj Džejms VI Škotski i I Engleski postao pokrovitelj slavnog Iniga Džounsa,

being often the Grand Masters, until, among other things, the Masons of SCOTLAND were empower'd to have a certain and fix'd Grand-Master and Grand Warden, who had a Salary from the Crown, and also an Acknowledgment from every New Brother in the Kingdom at Entrance, whose Business was not only to regulate what might happen amiss in the Brotherhood, but also to hear and finally determine all Controversies between Mason and Lord, to punish the Mason, if he deserv'd it, and to oblige both to equitable Terms : At which Hearings, if the Grand Master was absent (who was always nobly born) the Grand Warden presided. This Privilege remain'd till the Civil Wars, but is now obsolete ; nor can it well be reviv'd until the King becomes a Mason, because it was not actually exerted at the Union of the Kingdoms. Yet the great

Care that the SCOT S took of true Masonry, prov'd afterwards very useful to ENGLAND ; for the learned and magnanimous Queen ELIZ A BETH, who encourag'd other Arts, discourag'd this ; because, being a Woman, she could not be made a Mason, tho' as other great Women, she might have much employ'd Masons, like Semiramis and Artemisia.

But upon her Demise, King JA MES VI. of SCOTLAND succeeding to the Crown of ENGLAND, being a Mason King, reviv'd the English Lodges ; and as he was the First King of GREAT BRITAIN, he was also the First Prince in the World that recover'd the Roman Architecture from the Ruins of Gothic Ignorance : For after many dark or illiterate Ages, as soon as all Parts of Learning reviv'd, and Geometry recover'd its Ground, the polite Nations began to discover the Confusion and Impropriety of the Gothic Buildings ; and in the Fifteenth and Sixteenth Centuries the AUGUSTAN STYLE was rais'd from its Rubbish in Italy, by BRAMANTE, BARBARO, SANSOVINO, SANGALLO, MICHAEL ANGELO, RAPHAEL URBIN, JULIO ROMANO, SERGLIO, LABACO, SCAMOZZI, VIGNOLA, and many other bright Architects : but

kojeg je zadužio da izgradi njegovu kraljevsku palatu u Vajtholu. Tokom njegove vladavine nad čitavom Velikom Britanijom, izgrađena je samo jedna građevina kao prvi deo palate – Banketna sala – koja se smatra najlepšom jednodobrostranom građevinom na svetu, a vešti gospodin Nikolas Stoun radio je na njoj kao majstor-zidar pod arhitektom Džounsom.

Nakon njegove smrti, njegov sin, kralj Čarls I, koji je takođe bio mason, nastavio je da štiti gospodina Džounsa i čvrsto je nameravao da sprovede u delo plan svog kraljevskog oca za izgradnju palate u Vajtholu, prema Džounsovom stilu; ali ga je u toj nameri nesrećno omela pojava građanskih ratova. Kada su se ratovi završili i kraljevska porodica bila obnovljena, obnovljena je i pravo slobodno zidarstvo – naročito povodom nesrećne prilike Velikog požara u Londonu 1666. godine. Tada su kuće u gradu bile obnovljene više u rimskom stilu, a kralj Čarls II položio je kamen temeljac za sadašnju katedralu Svetog Pavla u Londonu (jer je stara gotška građevina bila uništena u požaru), znatno u stilu bazilike Svetog Petra u Rimu, pod vođstvom umnog arhitekta ser Kristofera Rena. Taj kralj je takođe osnovao svoju kraljevsku palatu u Grinviču prema nacrtu koji je ranije izradio gospodin Inigo Džouns, a koju je izveo njegov zet, gospodin Veb – danas pretvorenu u bolnicu za mornare. Osnovao je i Čelsi koledž, bolnicu za vojnike; a u Edinburgu je osnovao i završio svoju kraljevsku palatu Holyrood

above all, by the Great PA LL A DIO, who has not yet been duly imitated in Italy, though justly rival'd in England by our great Master-Mason, INIGO JONES.

But though all true Masons honour the Memories of those Italian Architects, it must be own'd, that the Augustan Stile was not reviv'd by any crown'd Head, before King JA MES the Sixth of SCOTL A ND, and First of ENGL A ND, patroniz'd the said glorious Inigo Jones, whom he employ'd to build his Royal Palace of WHITE-HALL ; and in his Reign over all Great-Britain, the BANQUETING HOUSE, as the first piece of it, was only rais'd, which is the finest one Room upon Earth ; and the Ingenious Mr. Nicholas Stone perform'd as Master-Mason under the Architect JONES.

Upon his Demise, his Son King CHARLES I. being also a Mason, patroniz'd Mr. Jones too, and firmly intended to have carried on his Royal Father's Design of WHITE-HALL, according to Mr. Jones's Stile ; but was unhappily diverted by the Civil Wars. After the Wars were over, and the Royal Family restor'd, true Masonry was likewise restor'd ; especially upon the unhappy Occasion of the Burning of LONDON, An. 1666 ; for then the City-Houses were rebuilt more after the Roman Stile, when King CH A R LES II. founded the present St. PAUL's Cathedral in London, (the old Gothic Fabrick being burnt down) much after the Style of St. PETER's at Rome, conducted by the ingenious Architect, Sir CHRISTOPHER WREN. That King founded also his royal Palace at GREENWICH, according to Mr. Inigo Jones's Design (which he drew before he dy'd) conducted by his Son-in-Law Mr. W EB : It is now turn'd into an Hospital for Seamen. He founded also Chelsea-College, an Hospital for Soldiers ; and at EDINBURGH he both founded and finish'd his royal Palace of HALY-ROOD-HOUSE, by the Design and Conduct of Sir W ILLIA M BRUCE Bart. the Master of the Royal Works in SCOTL A ND. So that besides the Tradition of old Masons now alive, which

House, po nacrtu i pod rukovodstvom sera Vilijama Brusa, baroneta, kraljevskog nadzornika radova u Škotskoj.

Zbog toga, pored svedočenja starijih masona koji su tada još bili živi, a na koje se može osloniti, postoji mnogo razloga da se veruje kako je kralj Čarls II bio primljeni slobodni zidar, jer svi priznaju da je bio veliki zaštitnik zanatlija.

Međutim, za vreme vladavine njegovog brata, kralja Džejmsa II, iako su neke rimske građevine bile nastavljene, lože slobodnih zidara u Londonu su veoma opale u znanju, jer više nisu bile redovno posećivane i negovane. Ali nakon Revolucije 1688. godine, kralj Vilijam, iako ratoboran vladar, imao je dobar osećaj za arhitekturu – nastavio je sa izgradnjom pomenute dve čuvene bolnice u Grinviču i Čelsiju, izgradio lepi deo svoje kraljevske palate u Hampton Kortu i osnovao i završio svoju neuporedivu palatu u Lou u Holandiji. Sjajan primer tog slavnog vladara (za kojeg mnogi veruju da je bio slobodni zidar) uticao je na plemstvo, vlastelu, imućne i učene ljude Velike Britanije da zavole avgustovski stil, o čemu svedoči ogroman broj najraznovrsnijih građevina podignutih širom kraljevstva od tada.

Jer kada su, u devetoj godini vladavine naše pokojne kraljice Ane, njezino veličanstvo i parlament doneli zakon o izgradnji 50 novih parohijskih crkava u Londonu, Vestminsteru i predgrađima, i kada je kraljica izdala povelju nekoliko ministara, glavnim plemićima, uglednoj gospodi i istaknutim građanima, dvojici nadbiskupa i brojnim drugim episkopima i visokim sveštenicima da sprovedu zakon – odlučeno je da te nove crkve budu podignute prema drevnom rimskom stilu, o čemu svedoče one koje su već sagrađene; a sadašnji časni komesari, koji imaju isto dobro mišljenje o arhitekturi, nastavljaju isti plemeniti i veliki poduhvat, i oživljavaju drevni stil po naredbi, podstiču i zaštiti sadašnjeg kralja Džordža. On je takođe blagonaklono položio kamen temeljac za svoju parohijsku crkvu Svetog Martina u Polju, na jugoistočnom uglu (putem svog punomoćnika u tom trenutku, sadašnjeg biskupa od Solzberija),

may be rely'd on, we have much reason to believe that King CH A R L E S II. was an Accepted Free-Mason, as every one allows he was a great Encourager of the Craftsmen. But in the Reign of his Brother King JAMES II. though some Roman Buildings were carried on, the Lodges of Free-Masons in London much dwindled into Ignorance, by not being duly frequented and cultivated.† But after the Revolution, Anno 1688, KING WILLIAM, though a warlike Prince, having a good Taste of Architecture, carried on the aforesaid two famous Hospitals of Greenwich and Chelsea, built the fine part of his royal Palace of HAMPTON COURT, and founded and finish'd his incomparable Palace at LOO in HOLLAND, &c. And the bright Example of that glorious Prince, (who by most is reckon'd a Free-Mason) did influence the Nobility, the Gentry, the Wealthy and the Learned of GREAT-BRITAIN, to affect much the Augustan Style ; as appears by a vast Number of most curious Edifices erected since throughout the Kingdom : For when in the Ninth Year of the Reign of our late Sovereign QUEEN ANNE, her Majesty and the Parliament concurr'd in an Act for erecting 50 new Parish-Churches in London, Westminster, and Suburbs ; and the QUEEN had granted a Commission to several of the Ministers of State, the principal Nobility, great Gentry, and eminent Citizens, the two Archbishops, with several other Bishops and dignify'd Clergymen, to put the Act in execution ; they order'd the said New Churches to be rais'd according to the ancient Roman Style, as appears by those that are already rais'd ; and the present honourable Commissioners having the same good Judgment of Architecture, are carying on the same laudable grand Design, and are reviving the ancient Style, by the Order, Countenance, and Encouragement of his present Majesty K I N G G E O R G E, who was also graciously pleas'd to lay the first Stone in the Foundation of his Parish Church of St. M A R T I N 's in Campis, on the South-East Corner (by his Majesty's Proxy for the time, the present Bishop of Salisbury) which is now rebuilding, strong, large, and beautiful, at the Cost of the

koja se sada ponovo gradi – čvrsta, velika i lepa – na trošak parohijana.

Ukratko, bilo bi potrebno mnogo tomova da se zabeleže svi sjajni primeri moćnog uticaja zidarstva od Stvaranja sveta, u svakom veku i svakom narodu, koliko bi se moglo prikupiti od istoričara i putnika. Posebno u onim delovima sveta gde Evropljani održavaju kontakte i trgovinu, otkriveni su ostaci drevnih, velikih, znalački izrađenih i veličanstvenih kolonada, tako da znatiželjni istraživači ne mogu dovoljno da žale opšte pustošenje koje su načinili Goti i muslimani; i mora se zaključiti da nijedna veština nikada nije bila toliko podsticana kao ova, jer nijedna druga nije toliko sveobuhvatno korisna čovečanstvu.

Štaviše, kada bi bilo potrebno, moglo bi se pokazati da su upravo iz ovog drevnog Bratstva kasnije mnogi redovi ratobornih vitezova i verskih redova pozajmili svoje svečane običaje; jer nijedan od njih nije bio bolje utemeljen, dostojanstvenije ustoličen, niti je svetije poštovao svoje zakone i obaveze nego primljeni masoni, koji su u svakom dobu i svakom narodu održavali i prenosili svoja načela na način svojstven samo njima – način koji ni najumniji ni najučeniji ne mogu proniknuti, iako su to često pokušavali – dok se oni međusobno poznaju i vole čak i bez pomoći govora, pa i kada govore različitim jezicima.

A sada, slobodnorodene britanske nacije, oslobođene stranih i građanskih ratova i uživajući u plodovima mira i slobode, u

Parishioners. In short, it would require many large Volumes to contain

the many splendid Instances of the mighty Influence of Masonry from the Creation, in every Age, and in every Nation, as could be collected from Historians and Travellers : But especially in those Parts of the World where the Europeans correspond and trade, such Remains of ancient, large, curious, and magnificent Colonading, have been discover'd by the Inquisitive, that they can't enough lament the general Devastations of the Goths and Mahometans ; and must conclude, that no Art was ever so much encourag'd as this ; as indeed none other is so extensively useful to Mankind.

Nay, if it were expedient, it could be made appear, that from this ancient Fraternity, the Societies or Orders of the Warlike KNIGHTS, and of the Religious too, in process of time, did borrow many solemn Usages ; for none of them were better instituted, more decently install'd, or did more sacredly observe their Laws and Charges than the Accepted Masons have done, who in all Ages, and in every Nation, have maintain'd and propagated their Concernments in a way peculiar to themselves, which the most Cunning and the most Learned cannot penetrate into, though it has been often attempted ; while They know and love one another, even without the Help of Speech, or when of different Languages.

And now the Freeborn BRITISH NATIONS, disintangled from foreign and civil Wars, and enjoying the good Fruits of Peace and Liberty, having of late much indulg'd their happy Genius for Masonry of every sort, and reviv'd the drooping Lodges of London, this fair Metropolis flourisheth, as well as other Parts, with several worthy particular Lodges, that have a quarterly Communication, and an annual grand Assembly, wherein the Forms and Usages of the most ancient and worshipful Fraternity are wisely propagated, and the Royal Art duly cultivated, and the Cement of the Brotherhood preserved ; so that the whole Body resembles a

poslednje vreme su u velikoj meri razvile svoj urođeni dar za masoneriju svih oblika i obnovile posustale lože Londona. Ova prelepa prestonica danas cveta, kao i drugi krajevi, zahvaljujući brojnim časnim i posebnim ložama koje održavaju kvartalne skupove i godišnje Velike skupštine, na kojima se mudro prenose oblici i običaji najdrevnijeg i najčasnijeg bratstva, kraljevska veština se pravilno neguje, a vezivno tkivo bratstva se čuva; tako da celo Telo nalikuje dobro sazidanom luku. Nekoliko plemića i gospode najvišeg ranga, zajedno sa sveštenstvom i učenim ljudima iz različitih profesija i veroispovesti, slobodno su pristupili i prihvatili obaveze, te sa ponosom nose oznake slobodnog i primljenog masona, pod vođstvom našeg sadašnjeg časnog Velikog Majstora, visokoplemenitog princa, vojvode od Montagu, Džona.

DUŽNOSTI Slobodnog Zidara,

Izvučene iz drevnih zapisa Loža preko mora, kao i iz onih u Engleskoj, Škotskoj i Irskoj, za upotrebu Loža u Londonu. Čitaju se prilikom prijema nove Braće, ili kada Majstor to naredi.

OPŠTE TEME, naime:

- I. O BOGU i RELIGIJI
- II. O GRAĐANSKOJ VLASTI – vrhovnoj i podređenoj
- III. O LOŽAMA
- IV. O MAJSTORIMA, Nadzornicima, Družini i Učenicima
- V. O UPRAVLJANJU VEŠTINOM u radu
- VI. O PONAŠANJU, i to:
 1. U Loži dok je konstituisana
 2. Nakon završetka Lože, dok Braća još nisu otišla
 3. Kada se Braća sretnu bez prisustva Stranaca, ali ne u Loži

well built Arch ; several Noblemen and Gentlemen of the best Rank, with Clergymen and learned Scholars of most Professions and Denominations, having frankly join'd and submitted to take the Charges, and to wear the Badges of a Free and Accepted Mason, under our present worthy Grand-Master, the most noble PRINCE John Duke of MONTAGUE.

THE

CHARGES

Of a FREE - MASON,

Extracted from the ancient RECORDS of
Lodges beyond Sea, and of those in England,
Scotland, and Ireland, for the Use of the Lodges
in London : To be read at the making of New
Brethren, or when the Master shall order it.
The GENERAL HEADS , viz.

I. OF GOD and RELIGION.

II. Of the CIVIL MAGISTRATE
supreme and subordinate.

III. Of LODGES.

IV. Of MASTERS, Wardens, Fellows, and Apprentices.

V. Of the Management of the Craft in working.

VI. Of BEHAVIOUR, viz.

1. In the Lodge while constituted.

2. After the Lodge is over and the Brethren not
gone.

3. When Brethren meet without Strangers, but
not in a Lodge.

4. In Presence of Strangers not Masons.

5. At Home, and in the Neighbourhood.

6. Towards a strange Brother

I. Concerning GOD and RELIGION.

A Mason is oblig'd by his Tenure, to obey the moral Law ;
and if he rightly understands the Art, he will never be a stu-

4. U prisustvu stranaca koji nisu masoni

5. Kod kuće i u komšiluku

6. Prema nepoznatom Bratu

I. O BOGU i RELIGIJI

Zidar je, po svojoj zakletvi, obavezan da poštuje moralni zakon; i ako ispravno razume Veštinu, nikada neće biti glupi ateista niti bezbožni slobodnjak. Iako su u drevna vremena masoni bili obavezani da u svakoj zemlji pripadaju religiji te zemlje ili naroda, kakva god ona bila, danas se smatra daleko korisnijim da budu obavezani samo na onu religiju oko koje se svi ljudi mogu složiti, ostavljajući svoja lična uverenja njima samima – to jest, da budu dobri i iskreni ljudi, časni i poštteni, bez obzira na to kako se nazivaju ili kojoj veroispovesti pripadaju.

Na taj način, slobodno zidarstvo postaje središte jedinstva i sredstvo za uspostavljanje istinskog prijateljstva među ljudima koji bi inače ostali u večnom razdvajanju.

II. O GRAĐANSKOJ VLASTI – vrhovnoj i podređenoj

Zidar je miroljubiv podanik građanske vlasti, gde god da živi ili radi, i nikada ne sme biti umešan u zaveru ili pobunu protiv mira i blagostanja države, niti sme da se ponaša nepoštovanjem prema nižim vlastima. Jer, kao što je slobodno zidarstvo uvek trpela zbog rata, krvoprolića i haosa, tako su drevni kraljevi i prinčevi rado podsticali zanatlije upravo zbog njihove miroljubivosti i odanosti, čime su praktično opovrgavali prigovore svojih protivnika i uzdizali čast Bratstva, koje je uvek cvetalo u vremenima mira.

Stoga, ako bi neki Brat bio pobunjenik protiv države, ne treba ga

pid Atheist, nor an irreligious Libertine. But though in ancient Times Masons were charg'd in every Country to be of the Religion of that Country or Nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that Religion in which all Men agree, leaving their particular Opinions to themselves ; that is, to be good Men and true, or Men of Honour and Honesty, by whatever Denominations or Persuasions they may be distinguish'd ; whereby Masonry becomes the Center of Union, and the Means of conciliating true Friendship among Persons that must else have remain'd at a perpetual Distance.

II. Of the CIVIL MAGISTRATE supreme and subordinate.

A Mason is a peaceable Subject to the Civil Powers, wherever he resides or works, and is never to be concern'd in Plots and Conspiracies against the Peace and Welfare of the Nation, nor to behave himself undutiful to inferior Magistrates ; for as Masonry hath been always injured by War, Bloodshed, and Confusion, so ancient Kings and Princes have been much dispos'd to encourage the Craftsmen, because of their Peaceableness and Loyalty, whereby they practically answer'd the Cavils of their Adversaries, and promoted the Honour of the Fraternity, who ever flourish'd in Times of Peace. So that if a Brother should be a Rebel against the State, he is not to be countenanc'd in his Rebellion, however he may be pitied as an unhappy Man ; and if convicted of no other Crime, though the loyal Brotherhood must and ought to disown his Rebellion, and give no Umbrage or Ground of political Jealousy to the Government for the time being ; they cannot expel him from the Lodge, and his Relation to it remains indefeasible.

III. Of LODGES.

A LODGE is a place where Masons assemble and work :

podržavati u toj pobuni, ma koliko mogao biti sažaljen kao nesrećan čovek; i ako nije osuđen za neko drugo krivično delo, iako lojalna Braća moraju i treba da se ograde od njegove pobune i da ne daju nikakav povod za političku sumnju tadašnjoj vlasti, ipak ga ne mogu izbaciti iz Lože, i njegova povezanost s njom ostaje neotuđiva.

III. O LOŽAMA

LOŽA je mesto na kojem se masoni okupljaju i rade. Otuda se i to okupljanje, odnosno propisno organizovano društvo masona, naziva LOŽA, i svaki Brat treba da pripada jednoj loži i da bude podložan njenim Pravilima i OPŠTIM PROPISIMA. Loža može biti posebna ili opšta, a najbolje se razume prisustvovanjem njenim radovima i proučavanjem Propisa Opšte ili Velike Lože koji su priloženi.

U drevna vremena nijedan Majstor ili Družbenik nije smeo da izostane, naročito ako je bio pozvan da prisustvuje, a da ne snosi ozbiljnu osudu – osim ako se pred Majstorom i Nadzornicima ne dokaže da ga je u tome sprečila neizbežna nužda.

Lica koja se primaju za članove Lože moraju biti dobri i iskreni ljudi, slobodnorodeni, zrele i razborite dobi, ne robovi, ne žene, niti ljudi nemoralni ili sramne reputacije, već oni koji uživaju dobar glas.

IV. O MAJSTORIMA, NADZORNICIMA, POMOĆNICIMA I UČENICIMA

Svi napredovanja među masonima zasnivaju se isključivo na stvarnoj vrednosti i ličnim zaslugama, kako bi Gospoda bila dobro služena, Braća sačuvana od sramote, a Kraljevska Veština

Hence that Assembly, or duly organiz'd Society of Masons, is call'd a LODGE, and every Brother ought to belong to one, and to be subject to its By-Laws and the GENERAL REGULATIONS. It is either particular or general, and will be best understood by attending it, and by the Regulations of the General or Grand Lodge hereunto annex'd. In ancient Times no Master or Fellow could be absent from it, especially when warn'd to appear at it, without incurring a severe Censure, until it appear to the Master and Wardens, that pure Necessity hinder'd him.

The Persons admitted Members of a Lodge must be good and true Men, free-born, and of mature and discreet Age, no Bondmen, no Women, no immoral or scandalous Men, but of good Report.

IV. Of MASTERS, WARDENS, Fellows, and Apprentices.

All Preferment among Masons is grounded upon real Worth and personal Merit only ; that so the Lords may be well served, the Brethren not put to Shame, nor the Royal Craft despis'd : Therefore no Master or Warden is chosen by Seniority, but for his Merit. It is impossible to describe these things in writing, and every Brother must attend in his Place, and learn them in a way peculiar to this Fraternity : Only Candidates may know, that no Master should take an Apprentice, unless he has sufficient Employment for him, and unless he be a perfect Youth, having no Maim or Defect in his Body, that may render him incapable of learning the Art, of serving his Master's LORD, and of being made a Brother, and then a Fellow-Craft in due time, even after he has served such a Term of Years as the Custom of the Country directs ; and that he should be descended of honest Parents ; that so, when otherwise qualify'd, he may arrive to the Honour of being the WARDEN, and then the Master of the Lodge, the Grand Warden, and at length the GR A ND-MASTER of all the Lodges, according to his Merit.

od prezira. Zato se Majstor ili Nadzornik ne bira po starosti, već po zasluži. Nemoguće je ove stvari opisati pismeno – svaki Brat mora prisustvovati svom mestu i učiti ih na način svojstven ovom Bratstvu.

Kandidati mogu znati samo to da nijedan Majstor ne bi trebalo da primi šegrt ako za njega nema dovoljno posla i ako mladić nije telesno sposoban – bez mana ili telesnih nedostataka – koji bi ga učinili nesposobnim da nauči Veštinu, da služi Gospodaru svog Majstora i da bude primljen za Brata, a zatim za Družbenika u svoje vreme, pošto odsluži onoliko godina koliko nalažu običaji te zemlje. On bi takođe trebalo da potiče od poštenih roditelja, kako bi, kada na drugi način bude kvalifikovan, mogao steći čast da postane Nadzornik, zatim Majstor Lože, Veliki Nadzornik, i na kraju Veliki Majstor svih Loža, prema svojim zaslugama.

Nijedan Brat ne može postati Nadzornik dok ne prođe stepen Družbenika; niti Majstor dok ne služi kao Nadzornik; niti Veliki Nadzornik dok ne bude Majstor Lože; niti Veliki Majstor, osim ako prethodno nije bio Družbenik, i uz to mora biti plemenitog roda, ili gospodin najvišeg ugleda, ili istaknuti učenjak, ili izuzetan arhitekta ili umetnik, poštenog porekla i posebne vrednosti u mišljenju Loža.

Radi lakšeg, časnijeg i efikasnijeg vršenja svoje dužnosti, Veliki Majstor ima pravo da izabere svog ZAMENIKA VELIKOG MAJSTORA, koji tada mora biti, ili je ranije morao biti, Majstor neke određene Lože, i ima privilegiju da postupa u svemu što bi radio sam Veliki Majstor, osim ako ovaj nije prisutan ili ne interveniše svojim autoritetom putem pisma.

No Brother can be a WA R DEN until he has pass'd the part of a Fellow-Craft ; nor a M AS TER until he has acted as a Warden, nor GR A ND-WA R DEN until he has been Master of a Lodge, nor GR AN D M AS TER unless he has been a Fellow-Craft before his Election, who is also to be nobly born, or a Gentleman of the best Fashion, or some eminent Scholar, or some curious Architect, or other Artist, descended of honest Parents, and who is of singular great Merit in the Opinion of the Lodges. And for the better, and easier, and more honourable Discharge of his Office, the Grand-Master has a Power to chuse his own DEPUTY GRAND-MASTER, who must be then, or must have been formerly, the Master of a particular Lodge, and has the Privilege of acting whatever the GRAND MASTER, his Principal, should act, unless the said Principal be present, or interpose his Authority by a Letter.

These Rulers and Governors, supreme and subordinate, of the ancient Lodge, are to be obey'd in their respective Stations by all the Brethren, according to the old Charges and Regulations, with all Humility, Reverence, Love, and Alacrity.

V. Of the Management of the CRAFT in working.

All Masons shall work honestly on working Days, that they may live creditably on holy Days ; and the time appointed by the Law of the Land, or confirm'd by Custom, shall be observ'd.

The most expert of the Fellow-Craftsmen shall be chosen or appointed the Master, or Overseer of the Lord's Work ; who is to be call'd MASTER by those that work under him. The Craftsmen are to avoid all ill Language, and to call each other by no disobliging Name, but Brother or Fellow ; and to behave themselves courteously within and without the Lodge. The Master, knowing himself to be able of Cunning, shall undertake the Lord's Work as reasonably as possible, and truly dispend his Goods as if they were his own ; nor to

Ovi upravitelji i rukovodioci, vrhovni i podređeni, drevne Lože, treba da budu poštovani od strane sve Braće, u skladu sa starim Obavezama i Propisima, sa poniznošću, poštovanjem, ljubavlju i spremnošću.

V. O UPRAVLJANJU VEŠTINOM U RADU

Svi masoni treba da rade pošteno radnim danima, kako bi mogli da žive časno u dane svetkovina; a vreme koje propisuje zakon zemlje, ili koje je utvrđeno običajem, mora se poštovati. Najveštiji među Pomoćnicima biće izabran ili postavljen za Majstora, odnosno Nadzornika Gospodarevog posla, i oni koji rade pod njim treba da ga zovu MAJSTOR. Zanatlije treba da izbegavaju grube reči i da jedni druge ne oslovljavaju uvredljivo, već isključivo kao Brat ili Družbenik, te da se ponašaju učtivo unutar i izvan Lože.

Majstor, znajući da je sposoban i vešt, treba da preuzme Gospodarev posao po mogućnosti razumno i da upravlja njegovim dobrima kao da su njegova sopstvena; niti sme da dodeli veću nadnicu Bratu ili Učeniku nego što je zaista zaslužio. I MAJSTOR i masoni koji primaju svoju nadnicu pošteno, moraju biti verni Gospodaru i savesno završiti svoj posao, bilo da je po zadatku ili po danima. Neka se posao ne pretvara u zadatak ako je prethodno bio rađen po danima.

Niko ne treba da zavidi napretku Brata, niti da ga podmeće ili isteruje s posla, ako je ovaj sposoban da ga dovrši; jer niko ne može završiti tuđ posao tako da bude na korist Gospodaru, osim ako nije potpuno upoznat s nacrtima i zamislima onoga koji ga je započeo.

Kada je Družbenik izabran za Nadzornika radova pod Majstorom, treba da bude veran i Majstoru i Braći, pažljivo nadzire posao u Majstorovom odsustvu, na korist Gospodaru, i njegova Braća treba da mu se pokoravaju.

give more Wages to any Brother or Apprentice than he really may deserve.

Both the MASTER and the Masons receiving their Wages justly, shall be faithful to the Lord, and honestly finish their Work, whether Task or Journey. Nor put the Work to Task that hath been accustomed to Journey.

None shall discover Envy at the Prosperity of a Brother, nor supplant him or put him out of his Work, if he be capable to finish the same ; for no Man can finish another's Work so much to the Lord's Profit, unless he be thoroughly acquainted with the Design and Draughts of him that began it.

When a Fellow-Craftsman is chosen Warden of the Work under the Master, he shall be true both to Master and Fellows, shall carefully oversee the Work in the Master's Absence to the Lord's Profit ; and his Brethren shall obey him. All Masons employ'd, shall meekly receive their Wages without Murmuring or Mutiny, and not desert the Master till the Work is finish'd.

A younger Brother shall be instructed in working, to prevent spoiling the Materials for want of Judgment, and for encreasing and continuing of Brotherly Love.

All the Tools used in working shall be approved by the Grand Lodge.

No Labourer shall be employ'd in the proper Work of Masonry ; nor shall Free-Masons work with those that are not free, without an urgent Necessity ; nor shall they teach Labourers and unaccepted Masons, as they should teach a Brother or Fellow.

VI. Of BEHAVIOUR, viz.

1. In the LODGE while CONSTITUTED.

You are not to hold private Committees, or separate Conversation, without Leave from the Master, nor to talk of any thing impertinent or unseemly, nor interrupt the Master or Wardens, or any Brother speaking to the Master : Nor be-

Svi zaposleni masoni treba da krotko primaju svoju nadnicu bez gundanja ili pobune i da ne napuštaju Majstora dok posao ne bude završen.

Mlađi Brat treba da se poučava u radu, kako bi se sprečilo uništavanje materijala zbog neiskustva i radi širenja i očuvanja bratske ljubavi.

Svi alati koji se koriste u radu moraju biti odobreni od strane Velike Lože.

Nijedan radnik ne sme biti zaposlen na pravom masonskom poslu; niti slobodni masoni treba da rade s onima koji nisu slobodni, osim u slučaju velike nužde; niti treba da podučavaju radnike i neprihvaćene masone kao što bi podučavali Brata ili Družbenika.

VI. O PONAŠANJU, i to:

1. U LOŽI DOK JE KONSTITUISANA

Ne smeš održavati privatne dogovore ili voditi zasebne razgovore bez dopuštenja Majstora, niti govoriti o stvarima koje su neumesne ili nepovezane s radom, niti prekidati Majstora, Nadzornike ili bilo kog Brata koji se obraća Majstoru. Ne treba da se ponašaš šaljivo ili neozbiljno dok je Loža angažovana na ozbiljnom i svečanom radu, niti da koristiš nepristojan jezik iz bilo kog razloga. Dužan si da iskazuješ dužno poštovanje svom Majstoru, Nadzornicima i Braći, i da im odaješ čast.

Ako se podnese neka žalba, Brat koji bude proglašen krivim mora da prihvati presudu i odluku Lože, koja je nadležna i kompetentna za sve takve sporove (osim ako ne uložiš žalbu Velikoj Loži), i kojima se svi takvi slučajevi moraju upućivati, osim ako to ne ometa Gospodarev posao – u tom slučaju može se učiniti posebno upućivanje. Ali nikada ne treba pokretati sudski spor u vezi s pitanjima slobodnog zidarstva, osim ako

have yourself ludicrously or jestingly while the Lodge is engaged in what is serious and solemn ; nor use any unbecoming Language upon any Pretence whatsoever ; but to pay due Reverence to your Master, Wardens, and Fellows, and put them to worship.

If any Complaint be brought, the Brother found guilty shall stand to the Award and Determination of the Lodge, who are the proper and competent Judges of all such Controversies, (unless you carry it by Appeal to the GR A ND LODGE) and to whom they ought to be referr'd, unless a Lord's Work be hinder'd the mean while, in which Case a particular Reference may be made ; but you must never go to Law about what concerneth Masonry, without an absolute Necessity apparent to the Lodge.

2. B E H AV IOU R after the LOD GE is over and the BR ET HR E N not gone.

You may enjoy yourself with innocent Mirth, treating one another according to Ability, but avoiding all Excess, or forcing any Brother to eat or drink beyond his Inclination, or hindering him from going when his Occasions call him, or doing or saying anything offensive, or that may forbid an easy and free Conversation for that would blast our Harmony, and defeat our laudable

Purpos-

es. Therefore no private Piques or Quarrels must be brought with-

in the Door of the Lodge, far less any Quarrels about Religion, or Nations, or State-Policy, we being only, as Masons, of the Catholick

Religion above-mention'd ; we are also of all Nations, Tongues, Kindreds, and Languages, and are resolv'd against all Politicks, as

what never yet conduc'd to the Welfare of the Lodge, nor ever will.

This Charge has been always strictly enjoin'd and observ'd ; but es-

pecially ever since the Reformation in BR ITA IN, or the Dissent

Loža jasno ne uvidi da za to postoji apsolutna nužda.

2. PONAŠANJE NAKON ZAVRŠETKA LOŽE, DOK BRAĆA JOŠ NISU OTIŠLA

Dozvoljeno je uživati u nevinom veselju, uz međusobno ugodno druženje u skladu sa svojim mogućnostima, ali uz izbegavanje svakog preterivanja, kao i bez prisiljavanja bilo kog Brata da jede ili pije više nego što želi, niti ga treba zadržavati ako mu njegove obaveze nalažu da ode. Takođe, ne sme se činiti niti govoriti ništa što bi moglo uvrediti, ili omesti slobodan i prijatan razgovor, jer bi to narušilo našu harmoniju i osujetilo plemenite ciljeve.

Zato se nikakve lične svađe ili razmirice ne smeju unositi kroz vrata Lože, a još manje prepirke o religiji, narodnosti ili državnoj politici, jer smo mi, kao Masoni, samo pripadnici gorepomenute katoličke (univerzalne) religije. Mi smo iz svih naroda, jezika, plemena i govora, i odlučno odbacujemo svaku politiku, jer ona nikada nije doprinela dobru Lože, niti će ikada doprineti. Ova je Obaveza uvek bila strogo naređena i poštovana, a naročito od vremena Reformacije u Britaniji, odnosno otcepljenja ovih naroda od zajedništva sa Rimom.

3. PONAŠANJE KADA SE BRAĆA SRETNU BEZ STRANACA, ALI NE U FORMIRANOJ LOŽI

Treba da se pozdravljate na učtiv način, kako ćete biti poučeni, oslovljavajući jedni druge sa "Brate", slobodno pružajući međusobno poučavanje, kada se za to ukaže prilika, bez prisustva posmatrača ili prisluškivanja, i bez zadiranja u prava drugoga ili umanjivanja poštovanja koje svakom Bratu pripada – čak i kada on ne bi bio mason. Jer iako su svi masoni Braća na istom nivou, Slobodno zidarstvo nikome ne oduzima čast koju je imao pre, naprotiv, ona dodaje na njegovom ugledu, naročito ako se pokazao dostojnim Bratstva. Čast se mora odavati onome kome pripada, a neumesno ponašanje treba izbegavati.

4. PONAŠANJE U PRISUSTVU STRANACA KOJI NISU MASONI

and Secession of these Nations from the Communion of ROME.

3. BEHAVIOUR when Brethren meet without Strangers, but not in a LODGE form'd.

You are to salute one another in a courteous Manner, as you will be instructed, calling each other Brother, freely giving mutual In-

struction as shall be thought expedient, without being overseen or

overheard, and without encroaching upon each other, or derogat-

ing from that Respect which is due to any Brother, were he not a Mason : For though all Masons are as Brethren upon the same Level, yet Masonry takes no Honour from a Man that he had before ; nay rather it adds to his Honour, especially if he has deserv'd well of the Brotherhood, who must give Honour to whom it is due, and avoid ill Manners.

4. B E H AV IOU R in the Presence of S TR A NGE R S not M ASON S.

You shall be cautious in your Words and Carriage, that the most penetrating Stranger shall not be able to discover or find out what is not proper to be intimated ; and sometimes you shall divert a Discourse, and manage it prudently for the Honour of the worshipful Fraternity.

5. BEHAVIOUR at HOME, and in your NEIGHBOURHOOD.

You are to act as becomes a moral and wise Man ; particularly, not to let your Family, Friends, and Neighbors know the Concerns of the Lodge, &c. but wisely to consult your own Honour, and that of the ancient Brotherhood, for Reasons not to be mention'd here. You must also consult your Health, by not continuing together too late, or too long from home, after Lodge Hours are past ; and by avoiding of Gluttony or Drunkenness, that your Families be not neglected or injured, nor you disabled from working.

Treba da budete obazrivi u svom govoru i ponašanju, kako nijedan i najpronicljiviji stranac ne bi mogao da otkrije ili nasluti ono što nije prikladno da mu bude otkriveno. Ponekad je potrebno preusmeriti razgovor i voditi ga mudro, radi časti časnog Bratstva.

5. PONAŠANJE KOD KUĆE I U KOMŠILUKU

Treba da se ponašate kako dolikuje moralnom i razumnom čoveku, posebno tako da vaša porodica, prijatelji i komšije ne znaju za unutrašnja pitanja Lože i slično, već da mudro čuvate sopstvenu čast i čast drevnog Bratstva, iz razloga koji se ovde ne navode. Takođe treba da vodite računa o svom zdravlju, da ne ostajete zajedno predugo posle radnog vremena Lože, niti da se dugo zadržavate van kuće, i da izbegavate prejedanje i opijanje, kako vaša porodica ne bi bila zapostavljena ili oštećena, niti vi onemogućeni za rad.

6. PONAŠANJE PREMA NEPOZNATOM BRATU

Treba da ga pažljivo ispitaš, na način koji ti razboritost nalaže, kako ne bi bio obmanut od strane neukog i lažnog pretendenta, koga trebaš odbaciti s prezirom i podsmehom, i čuvati se da mu ne otkriješ nikakvu naznaku znanja.

Ali ako otkriješ da je istinski i pravi Brat, treba da ga prema tome i poštuješ; a ako je u oskudici, moraš mu pomoći ako možeš, ili ga uputiti kako može dobiti pomoć. Treba da ga zaposliš na nekoliko dana, ili ga preporučiš drugome za posao. Ipak, nije ti naređeno da činiš više nego što ti tvoje mogućnosti dozvoljavaju – samo da prednost daš siromašnom Bratu koji je dobar i iskren čovek, pre nego bilo kom drugom siromahu u istoj situaciji.

6. BEHAVIOUR towards a strange Brother.

You are cautiously to examine him, in such a Method as Prudence shall direct you, that you may not be impos'd upon by an ignorant false Pretender, whom you are to reject with Contempt and Derision, and beware of giving him any Hints of Knowledge.

But if you discover him to be a true and genuine Brother, you are to respect him accordingly ; and if he is in want, you must relieve him if you can, or else direct him how he may be reliev'd : You must employ him some Days, or else recommend him to be employ'd. But you are not charged to do beyond your Ability, only to prefer a poor Brother, that is a good Man and true, before any other poor People in the same Circumstances.

FINALLY, All these CHARGES you are to observe, and also those that shall be communicated to you in another way ; cultivating BROTHERLY LOVE, the Foundation and Cape-stone, the Cement and Glory of this ancient Fraternity, avoiding all Wrangling and Quarrelling, all Slander and Backbiting, nor permitting others to slander any honest Brother, but defending his Character, and doing him all good Offices, as far as is consistent with your Honour and Safety, and no farther. And if any of them do you Injury, you must apply to your own or his Lodge and from thence you may appeal to the GR A ND LODGE at the Quarterly Communication, and from thence to the annual GR A ND LODGE, as has been the ancient laudable Conduct of our Fore-fathers in every Nation ; never taking a legal Course but when the Case cannot be otherwise decided, and patiently listening to the honest and friendly Advice of Master and Fellows, when they would prevent your going to Law with Strangers, or would excite you to put a speedy Period to all Law-Suits, that so you may mind the Affair of MASONRY with the more Alacrity and Success ; but with respect to Brothers or Fellows at Law, the Master and Brethren should kindly offer their Mediation, which ought

NA KRAJU, Sve ove OBAVEZE treba da poštuješ, kao i one koje će ti na drugi način biti saopštene; negujući BRATSKU LJUBAV, temelj i završni kamen, vezivno tkivo i slavu ovog drevnog Bratstva; izbegavajući svaku svađu i prepirku, ogovaranje i klevetanje, i ne dozvoljavajući drugima da kleveću poštenog Brata, već braneći njegov ugled i čineći mu sve što je dobro, onoliko koliko je u skladu s tvojom čašću i sigurnošću – a ne više od toga.

Ako ti neki Brat učini nepravdu, obrati se njegovoj ili sopstvenoj Loži, i odatle možeš uložiti žalbu Velikoj Loži na kvartalnom zasedanju, a zatim i na godišnjoj VELIKOJ LOŽI, kako je to bio pohvalan običaj naših predaka u svim narodima – nikada ne pribegavajući sudu osim kada se slučaj ne može drugačije rešiti, i strpljivo slušajući iskren i prijateljski savet Majstora i Braće kada te žele odvratiti od parnice sa strancima ili te podstaći da što pre okončaš svaki spor, kako bi se mogao s većim žarom i uspehom posvetiti stvarima SLOBODNOG ZIDARSTVA.

A kada su u sporu dva Brata ili Družbenika, Majstor i Braća treba dobronamerno da ponude svoje posredovanje, koje bi zavađena Braća trebalo zahvalno da prihvate. A ako to nije moguće, ipak moraju voditi svoju pravnu stvar bez gneva i mržnje (ne na uobičajen način), ne govoreći niti čineći ništa što bi moglo sprečiti obnovu i nastavak Bratske Ljubavi i dobrih dela, kako bi svi mogli da uoče blagotvorni uticaj SLOBODNOG ZIDARSTVA, kao što su to činili svi pravi Masoni od Početka sveta i činiće do Kraja vremena.

AMIN. NEKA TAKO BUDE.

DODATAK

to be thankfully submitted to by the contending Brethren ; and if that Submission is impracticable, they must however carry on their Process or Law-Suit without Wrath and Rancor (not in the common way) saying or doing nothing which may hinder Brotherly Love, and good Offices to be renew'd and continu'd ; that all may see the benign Influence of MASONRY, as all true Masons have done from the Beginning of the World, and will do to the End of Time.
AMEN SO MOTE IT BE.

POSTSCRIPT.

A Worthy BROTHER, learned in the Law, has communicated to the Author (while this Sheet was printing) the Opinion of the Great Judge COK E upon the Act against Masons, 3 Hen. VI. Chap. I. which is Printed in this Book, Page 31, and which Quotation the Author has compar'd with the Original, viz.

C O K E's Institutes, third Part, Fol. 99.

The CAUSE wherefore this Offence was made Felony, is, for that the good Course and Effect of the Statutes of Labourers were thereby violated and broken. Now (says my Lord COK E) all the Statutes concerning Labourers, before this Act, and whereunto this Act doth refer, are repeal'd by the Statute of 5 Eliz. Chap. 4. whereby the Cause and End of the making of this Act is taken away ; and consequently this Act is become of no Force or Effect ; for, cessante ratione Legis, cessat ipsa Lex : And the Indictment of Felony upon this Statute must contain, that those Chapters and Congregations were to the violating and breaking of the good Course and Effect of the Statutes of Labourers ; which now cannot be so alledg'd, because these Statutes be repeal'd. Therefore this would be put out of the Charge of Justices of Peace, written by Master LAMBERT, pag. 227.

This Quotation confirms the Tradition of old Masons, that this most learned JUDGE really belong'd to the ancient Lodge, and was a faithful Brother.

Jedan Časni BRAT, učen u zakonu, preneo je Autoru (dok je ovaj list još bio u štampi) mišljenje velikog sudije KOKA o Zakonu protiv Mazona iz 3. godine vladavine Henrija VI, poglavlje 1, koji je štampan u ovoj knjizi na strani 31, a koje je Autor uporedio s originalom, i to:

KOKOVE „Institucije“, treći deo, folio 99:

RAZLOG zbog kojeg je ovo delo proglašeno za krivično (felony), jeste taj što je time bio narušen i prekršen dobar tok i dejstvo Zakona o nadničarima. Sada (kaže moj Lord KOK) svi zakoni koji se tiču nadničara, a koji su prethodili ovom Zakonu i na koje se on poziva, ukinuti su Zakonom iz 5. godine vladavine Elizabete, poglavlje 4, čime je uklonjen uzrok i cilj donošenja ovog Zakona, te je posledično i sam Zakon izgubio snagu i važenje; jer, kada prestane razlog Zakona, prestaje i sam Zakon.

Optužnica za krivično delo po ovom Zakonu morala je da sadrži tvrdnju da su ti kapitul i zborovanja bili protivni i razarajući za dobar tok i dejstvo Zakona o nadničarima – što se sada više ne može tvrditi, jer su ti Zakoni ukinuti. Zato bi ovaj Zakon trebalo izostaviti iz nadležnosti Sudija za mir, kako navodi gospodin LAMBERT, strana 227.

Ovaj citat potvrđuje predanje starih Mazona da je ovaj najumniji SUDIJA zaista pripadao drevnoj Loži i bio veran Brat.

OPŠTI PROPISI

Prvobitno sastavio gospodin DŽORDŽ PEJN, godine 1720, kada je bio VELIKI MAJSTOR, a odobrila ih je VELIKA LOŽA na dan Svetog Jovana Krstitelja, godine 1721, u dvorani „Stationer's Hall“ u LONDONU, kada je visokoplemeniti PRINC Džon, vojvoda od MONTAŽA, jednoglasno izabran za našeg VELIKOG MAJSTORA za narednu godinu; koji je izabrao dr DŽONA BILA za svog

GENERALREGULATIONS ,

Compiled first by Mr. G E O R G E P A Y N E , Anno 1720, when he was GR A N D-M A S T E R, and approved by the GR A N D-LODGE on St. John Baptist's Day, Anno 1721 ; at Stationer's-Hall, LONDON; when the most noble PR INCE John Duke of MON TAGU was unanimously chosen our GR A N D-M A S T E R for the Year ensuing ; who chose JOH N B E A L, M.D., his Deputy Grand-Master ; and Mr. Josiah Villeneuve were chosen by the Lodge Mr. Tho. Morris, jun. GR A N D-W A R D E N S.

And now, by the Command of our said Right Worshipful GR A N D-M A S T E R MON TAGU, the Author of this Book has compared them with, and reduced them to the ancient Records and immemorial Usage, of the Fraternity, and digested them into this new Method, with several proper Explications, for the Use of the Lodges in and about London and Westminster.

I. HE GR A N D-M A S T E R, or his DE PUTY, hath Authority and Right, not only to be present in any true Lodge, but also to preside where-ever he is, with the Master of the Lodge on his Left-Hand, and to order his Grand-Wardens to attend him, who are not to act in particular Lodges as Wardens, but in his Presence, and at his Command ; because there the GR A N D-M A S T E R may command the Wardens of that Lodge, or any other Brethren he pleaseth, to attend and act as his Wardens pro tempore.

II. The M A S T E R of a particular Lodge, has the Right and Authority of congregating the Members of his Lodge into a Chapter at pleasure, upon any Emergency or Occurrence, as well as to appoint the time and place of their usual forming : And in case of Sickness, Death, or necessary Ab-

Zamenika Velikog Majstora, a gospodin Džozaja Vileno i gospodin Tomas Moris mlađi izabrani su od strane Lože za VELIKE NADZORNIKE.

I sada, po naredbi našeg Časnog VELIKOG MAJSTORA MONTAŽA, autor ove knjige je uporedio ove propise sa drevnim zapisima i običajima Bratstva koji potiču iz nezapamćenih vremena, i prilagodio ih u ovom novom obliku, sa nekoliko prikladnih objašnjenja, za upotrebu Loža u Londonu i okolini, uključujući Westminster.

I. VELIKI MAJSTOR ili njegov ZAMENIK ima vlast i pravo ne samo da prisustvuje bilo kojoj pravoj Loži, već i da u njoj predsedava, gde god da se nalazi, sedeći sa leve strane Majstora te Lože, i da naredi svojim Velikim Nadzornicima da ga prate. Ti Nadzornici ne deluju kao nadzornici u pojedinačnim Ložama, već samo u njegovom prisustvu i po njegovom naređenju, jer Veliki Majstor može narediti Nadzornicima te Lože, ili bilo kojim drugim Braći po svojoj volji, da ga prate i deluju kao njegovi privremeni Nadzornici.

II. MAJSTOR određene Lože ima pravo i ovlašćenje da sazove članove svoje Lože u Kapitul kad god to smatra potrebnim, u slučaju neke hitnosti ili potrebe, kao i da odredi vreme i mesto redovnog okupljanja. U slučaju bolesti, smrti ili nužnog odsustva Majstora, stariji Nadzornik postupa kao privremeni Majstor, osim ako je prisutan neki Brat koji je ranije već bio Majstor te Lože; u tom slučaju ovlašćenje odsutnog Majstora prelazi na poslednjeg prisutnog bivšeg Majstora, iako on ne može delovati dok stariji Nadzornik ne sazove Ložu - ili u njegovom odsustvu mlađi Nadzornik.

sence of the Master, the senior Warden shall act as Master pro tempore, if no Brother is present who has been Master of that Lodge before ; for in that Case the absent Master's Authority reverts to the last Master then present ; though he cannot act until the said senior Warden has once congregated the Lodge, or in his Absence the junior Warden.

III. The Master of each particular Lodge, or one of the Wardens, or some other Brother by his Order, shall keep a Book containing their By-Laws, the Names of their Members, with a List of all the Lodges in Town, and the usual Times and Places of their forming, and all their Transactions that are proper to be written.

IV. No Lodge shall make more than FIVE new Brethren at one Time, nor any Man under the Age of Twenty-five, who must be also his own Master ; unless by a Dispensation from the Grand-Master or his Deputy.

V. No man can be made or admitted a Member of a particular Lodge, without previous Notice one Month before given to the said Lodge, in order to make due Enquiry into the Reputation and Capacity of the Candidate ; unless by the Dispensation aforesaid.

VI. But no man can be enter'd a Brother in any particular Lodge, or admitted to be a Member thereof, without the unanimous Consent of all the Members of that Lodge then present when the Candidate is propos'd, and their Consent is formally ask'd by the Master ; and they are to signify their Consent or Dissent in their own prudent Way, either virtually or in form, but with Unanimity: Nor is this inherent Privilege subject to a Dispensation ; because the Members of a particular Lodge are the best Judges of it ; and if a fractious Member should be impos'd on them, it might spoil their Harmony, or hinder their Freedom ; or even break and disperse the Lodge, which ought to be avoided by all good and true Brethren.

III. Majstor svake Lože, ili jedan od Nadzornika, ili neki drugi Brat po njegovom nalogu, vodiće Knjigu u kojoj se nalaze unutrašnja Pravila Lože, imena članova, spisak svih Loža u gradu, sa uobičajenim vremenima i mestima njihovih sastanaka, kao i svi zapisi o poslovima koji su primereni da budu zapisani.

IV. Nijedna Loža ne sme da primi više od PET novih Braće odjednom, niti ikoga mlađeg od dvadeset i pet godina, koji pri tom mora biti i samostalan (svoj gospodar); osim ako za to ne postoji posebna Dozvola od Velikog Majstora ili njegovog Zamenika.

V. Niko ne može biti primljen niti postati član određene Lože bez prethodne najave najmanje mesec dana unapred toj Loži, kako bi se imalo dovoljno vremena za ispitivanje ugleda i sposobnosti kandidata; osim u slučaju kada je prethodno izdata posebna Dozvola.

VI. Međutim, niko ne može biti primljen za Brata u bilo kojoj Loži, niti postati njen član, bez jednoglasne saglasnosti svih članova te Lože koji su tada prisutni kada se kandidat predlaže, i čije mišljenje Majstor zvanično traži. Oni svoje slaganje ili neslaganje izražavaju na razborit način, bilo neformalno ili u formi, ali uz obaveznu jednoglasnost. Ovo urođeno pravo nije podložno nikakvoj Dozvoli, jer su članovi određene Lože najbolji sudije o tome; i ako bi im bio nametnut zlonameran član, to bi moglo narušiti njihovu harmoniju, ugroziti slobodu rada ili čak dovesti do raspada i raspršivanja Lože – što svaki dobar i iskreni Brat mora izbegavati.

VII. Svaki novi Brat, prilikom prijema, treba pristojno da „odevene Ložu“, tj. da obraduje svu prisutnu Braću, i da ostavi dobrovoljan prilog za pomoć siromašnim i osiromašenim Bratovima, u iznosu koji sam odredi, pored simbolične svote utvrđene unutrašnjim Pravilima te Lože. Ta milostinja se

VII. Every new Brother at his making is decently to cloath the Lodge, that is, all the Brethren present, and to deposit something for the Relief of indigent and decay'd Brethren, as the Candidate shall think fit to bestow, over and above the small Allowance stated by the By-Laws of that particular Lodge ; which Charity shall be lodg'd with the Master or Wardens, or the Cashier, if the Members think fit to chuse one.

And the Candidate shall also solemnly promise to submit to the Constitutions, the Charges, and Regulations, and to such other good Usages as shall be intimated to them in Time and Place convenient.

VIII. No Set or Number of Brethren shall withdraw or separate themselves from the Lodge in which they were made Brethren, or were afterwards admitted Members, unless the Lodge becomes too numerous ; nor even then, without a Dispensation from the Grand-Master or his Deputy : And when they are thus separated, they must either immediately join themselves to such other Lodge as they shall like best, with the unanimous Consent of that other Lodge to which they go (as above regulated) or else they must obtain the Grand-Master's Warrant to join in forming a new Lodge.

If any Set or Number of Masons shall take upon themselves to form a Lodge without the Grand-Master's Warrant, the regular Lodges are not to countenance them, or own them as fair Brethren and duly form'd, nor approve of their Acts and Deeds ; but must treat them as Rebels, until they humble themselves, as the Grand-Master shall in his Prudence direct, and until he approve of them by his Warrant, which must be signify'd to the other Lodges, as the Custom is when a new Lodge is to be register'd in the List of Lodges.

IX. But if any Brother so far misbehave himself as to render his Lodge uneasy, he shall be twice duly admonish'd by the Master or Wardens in a form'd Lodge ; and if he will not refrain his Imprudence, and obediently submit to the Ad-

poverava Majstoru ili Nadzornicima, ili blagajniku, ukoliko Braća izaberu nekoga na tu dužnost.

Kandidat takođe mora svečano obećati da će se pridržavati Ustava, Obaveza i Propisa, kao i drugih dobrih običaja koji će mu biti saopšteni u prikladno vreme i na prikladnom mestu.

VIII. Nijedna grupa ili broj Braće ne može se izdvojiti niti se odvojiti od Lože u kojoj su primljeni za Braću ili u koju su kasnije primljeni kao članovi, osim ako Loža ne postane previše brojna – i ni tada, bez posebne Dozvole Velikog Majstora ili njegovog Zamenika.

Kada se jednom odvoje, moraju se odmah pridružiti nekoj drugoj Loži koju budu izabrali, ali uz jednoglasnu saglasnost te druge Lože (u skladu s prethodnim pravilima), ili moraju pribaviti Ovlašćenje Velikog Majstora da bi osnovali novu Ložu.

Ako se neka grupa masona samovoljno udruži i formira Ložu bez Ovlašćenja Velikog Majstora, tada regularne Lože ne smeju da ih priznaju, niti da ih smatraju regularnom Braćom, niti da odobravaju njihova dela i odluke; već ih moraju tretirati kao buntovnike, sve dok se ne ponize i ne podlože odredbi Velikog Majstora, kako on to mudro proceni, i dok ih on ne odobri svojim Ovlašćenjem – koje se mora saopštiti ostalim Ložama, u skladu sa običajem kada se nova Loža upisuje u zvaničan Spisak Loža.

IX. Ako se neki Brat ponaša tako da uznemirava svoju Ložu, biće dva puta propisno opomenut od strane Majstora ili Nadzornika u formiranoj Loži; a ako i dalje ne prestane sa svojom nerazumnošću i ne prihvati savet Braće i ne ispravi ono što ih vređa, s njim će se postupiti u skladu sa unutrašnjim Pravilima

vice of the Brethren, and reform what gives them Offence, he shall be dealt with according to the By-Laws of that particular Lodge, or else in such a manner as the Quarterly Communication shall in their great Prudence think fit ; for which a new Regulation may be afterwards made.

X. The Majority of every particular Lodge, when congregated, shall have the Privilege of giving Instructions to their Master and Wardens, before the assembling of the Grand Chapter, or Lodge at the three Quarterly Communications hereafter mention'd, and of the Annual Grand Lodge too ; because their Master and Wardens are their Representatives, and are supposed to speak their Mind.

XI. All particular Lodges are to observe the same Usages as much as possible ; in order to which, and for cultivating a good Understanding among Free-Masons, some members out of every Lodge shall be deputed to visit the other Lodges as often as shall be thought convenient.

XII. The GRAND-Lodge consists of, and is form'd by the Masters and Wardens of all the regular particular Lodges upon Record, with the GRAND-MASTER at their Head, and his Deputy on his Left-hand, and the Grand-Wardens in their proper Places ; and must have a QUARTERLY COMMUNICATION about Michaelmas, Christmas, and Lady-Day, in some convenient Place, as the Grand-Master shall appoint, where no Brother shall be present, who is not at that time a Member thereof, without a Dispensation ; and while he stays, he shall not be allow'd to vote, nor even give his Opinion, without Leave of the Grand-Lodge ask'd and given, or unless it be duly ask'd by the said Lodge. All Matters are to be determin'd in the Grand-Lodge by a Majority of Votes, each Member having one Vote, and the Grand-Master having two Votes, unless the said Lodge leave any particular thing to the Determination of the Grand-Master, for the sake of Expedition.

te određene Lože, ili na način koji Skupština na Kvartalnom Zasedanju proceni da je najprimereniji; a u vezi s tim može se kasnije doneti i nova Uredba.

X. Većina članova svake Lože, kada se okupe, ima pravo da daju uputstva svom Majstoru i Nadzornicima pre održavanja Velikog Kapitula ili Lože na jednom od tri naredno navedena Kvartalna Zasedanja, kao i na Godišnjoj Velikoj Loži; jer se podrazumeva da njihov Majstor i Nadzornici predstavljaju Ložu i govore u njeno ime.

XI. Sve pojedinačne Lože treba da poštuju iste običaje koliko god je to moguće. Radi postizanja tog cilja, i radi negovanja međusobnog razumevanja među Slobodnim Zidarima, pojedini članovi svake Lože treba da budu delegirani da posećuju druge Lože kad god se to smatra prikladnim.

XII. VELIKA LOŽA se sastoji od, i formira se od strane, Majstora i Nadzornika svih regularnih Loža koje su upisane u evidenciju, s VELIKIM MAJSTOROM na čelu, njegovim Zamenikom sa leve strane, i Velikim Nadzornicima na svojim mestima. Ona mora održavati KVARTALNA ZASEDANJA oko Miholjdana, Božića i Blagovesti, na nekom pogodnom mestu koje odredi Veliki Majstor. Nijedan Brat ne može prisustvovati tim zasedanjima ukoliko u tom trenutku nije član Velike Lože, osim ako ne dobije posebnu Dozvolu; a dok prisustvuje, ne može glasati, niti izražavati mišljenje bez prethodnog odobrenja Velike Lože, osim ako ona sama ne zatraži njegovo mišljenje. Sve odluke u Velikoj Loži donose se većinom glasova, pri čemu svaki član ima jedan glas, dok Veliki Majstor ima dva glasa – osim ako Velika Loža neku konkretnu stvar ne prepusti Velikom Majstoru na odlučivanje radi bržeg rešavanja.

XIII. At the said Quarterly Communication, all Matters that concern the Fraternity in general, or particular Lodges, or single Brethren, are quietly, sedately, and maturely to be discours'd of and transacted : Apprentices must be admitted Masters and Fellow-Craft only here, unless by a Dispensation. Here also all Differences, that cannot be made up and accommodated privately, nor by a particular Lodge, are to be seriously considered and decided : And if any Brother thinks himself aggrieved by the Decision of this Board, he may appeal to the annual Grand-Lodge next ensuing, and leave his Appeal in Writing, with the Grand-Master, or his Deputy, or the Grand-Wardens.

Here also the Master or the Wardens of each particular Lodge shall bring and produce a List of such Members as have been made, or even admitted in their particular Lodges since the last Communication of the Grand-Lodge : And there shall be a Book kept by the Grand-Master, or his Deputy, or rather by some Brother whom the Grand-Lodge shall appoint for SECRETARY, wherein shall be recorded all the Lodges, with their usual Times and Places of forming, and the Names of all the Members of each Lodge ; and all the Affairs of the Grand-Lodge that are proper to be written. They shall also consider of the most prudent and effectual Methods of collecting and disposing of what Money shall be given to, or lodged with them in Charity, towards the Relief only of any true Brother fallen into Poverty or Decay, but of none else : But every particular Lodge shall dispose of their own Charity for poor Brethren, according to their own By-Laws, until it be agreed by all the Lodges (in a new Regulation) to carry in the Charity collection by them to the GRAND-LODGE, at the Quarterly or Annual Communication, in order to make a common Stock of it, for the more handsome Relief of poor Brethren.

They shall also appoint a Treasurer, a Brother of good worldly Substance, who shall be a Member of the Grand-Lodge by virtue of his Office, and shall be always present,

XIII. Na pomenutim kvartalnim zasedanjima, sve stvari koje se tiču Bratstva uopšte, pojedinačnih Loža ili pojedinačnih Braće, moraju se raspravljati i rešavati mirno, dostojanstveno i zrelo. Učenici mogu biti unapređeni u Majstore i Druženike isključivo na ovim zasedanjima, osim ako ne postoji posebna Dozvola. Takođe, ovde se ozbiljno razmatraju i rešavaju svi sporovi koji se nisu mogli izgladiti privatno, niti u okviru pojedinačne Lože. Ako neki Brat smatra da je oštećen odlukom ovog tela, može uložiti žalbu na narednoj godišnjoj Velikoj Loži, uz pismeno obrazloženje koje će predati Velikom Majstoru, njegovom Zameniku ili Velikim Nadzornicima.

Na ovim zasedanjima, Majstor ili Nadzornici svake Lože dužni su da donesu i predaju spisak svih članova koji su primljeni ili prihvaćeni u njihovim Ložama od prethodnog zasedanja Velike Lože. Vodiće se i posebna Knjiga, koju čuva Veliki Majstor, njegov Zamenik, ili još bolje – neki Brat koga Velika Loža postavi za SEKRETARA. U toj knjizi beleže se sve Lože, sa redovnim vremenima i mestima njihovih okupljanja, kao i imena svih članova svake Lože, i sve poslovne stvari Velike Lože koje su prikladne za pisanje.

Takođe se razmatraju najrazboritiji i najdelotvorniji načini prikupljanja i raspodele novca koji im je namenjen u vidu milostinje, isključivo za pomoć pravoj Braći koja su zapala u siromaštvo ili oskudicu – i ni za koga drugog. Svaka pojedinačna Loža može raspolagati svojom milostinjom u skladu sa svojim unutrašnjim Pravilima, sve dok se sve Lože ne dogovore (novom Uredbom) da sakupljena sredstva zajednički predaju VELIKOJ LOŽI na kvartalnim ili godišnjim zasedanjima, kako bi se formirao zajednički fond za dostojanstveniju pomoć siromašnoj Braći.

Imenuje se i Blagajnik – Brat od dobrog imovinskog stanja – koji je po funkciji član Velike Lože i uvek prisutan, s pravom da predlaže pitanja Velikoj Loži, posebno ona koja se tiču njegove dužnosti. Njemu se poverava sav novac prikupljen za milostinju ili druge potrebe Velike Lože, koji on beleži u posebnu knjigu, sa navođenjem konkretne namene za svaki iznos. Troškove izdvaja

and have Power to move to the Grand-Lodge any thing, especially what concerns his Office. To him shall be committed all Money rais'd for Charity, or for any other Use of the Grand-Lodge, which he shall write down in a Book, with the respective Ends and Uses for which the several Sums are intended ; and shall expend or disburse the same by such a certain Order sign'd, as the Grand-Lodge shall afterwards agree to in a new Regulation : But he shall not vote in chusing a Grand-Master or Wardens, though in every other Transaction. As in like manner the Secretary shall be a Member of the Grand-Lodge by virtue of his Office, and vote in every thing except in chusing a Grand-Master or Wardens. The Treasurer and Secretary shall have each a Clerk, who must be a Brother and Fellow-Craft, but never must be a Member of the Grand-Lodge, nor speak without being allow'd or desir'd.

The Grand-Master, or his Deputy, shall always command the Treasurer and Secretary, with their Clerks and Books, in order to see how Matters go on, and to know what is expedient to be done upon any emergent Occasion.

Another Brother (who must be a Fellow-Craft) should be appointed to look after the Door of the Grand-Lodge ; but shall be no Member of it.

But these Offices may be farther explain'd by a new Regulation, when the Necessity and Expediency of them may more appear than at present to the Fraternity.

XIV. If at any GRAND-LODGE, stated or occasional, quarterly or annual, the GRAND-MASTER and his Deputy should be both absent, then the present Master of a Lodge, that has been the longest a Free-Mason, shall take the Chair, and preside as Grand-Master pro tempore ; and shall be vested with all his Power and Honour for the time ; provided there is no Brother present that has been Grand-Master formerly, or Deputy Grand-Master ; for the last Grand-Master present, or else the last Deputy present, should always of right take place in the Absence of the pres-

ili isplaćuje po tačno određenom nalogu sa potpisom, prema proceduri koju će Velika Loža kasnije definisati novom Uredbom. Međutim, Blagajnik nema pravo glasa pri izboru Velikog Majstora ili Nadzornika, iako ima pravo glasa u svim drugim poslovima. Isto važi i za Sekretara – koji je po funkciji član Velike Lože i ima pravo glasa u svim stvarima, osim pri izboru Velikog Majstora i Nadzornika.

Blagajnik i Sekretar mogu imati po jednog Pomoćnika, koji mora biti Brat i Družbenik, ali nikada ne može biti član Velike Lože, niti sme govoriti bez prethodnog odobrenja ili poziva.

Veliki Majstor ili njegov Zamenik uvek imaju pravo da pozovu Blagajnika i Sekretara, sa njihovim pomoćnicima i knjigama, kako bi se obavestili o stanju stvari i utvrdili šta treba preduzeti u slučaju iznenadnih okolnosti.

Još jedan Brat (koji mora biti Družbenik) treba da bude zadužen za čuvanje vrata Velike Lože, ali on ne može biti njen član.

Ove dužnosti i funkcije mogu kasnije biti dodatno pojašnjene novom Uredbom, kada se njihova potreba i korisnost jasnije pokažu Bratstvu nego što je to trenutno slučaj.

XIV. Ako na bilo kom zasedanju VELIKE LOŽE – redovnom ili vanrednom, kvartalnom ili godišnjem – i Veliki Majstor i njegov Zamenik budu odsutni, tada će predsedavanje preuzeti trenutni Majstor jedne Lože koji je najduže Slobodni Zidar. On će

ent Grand-Master and his Deputy.

XV. In the GR AND-LODGE none can act as Wardens but the Grand-Wardens themselves, if present ; and if absent, the Grand-Master, or the Person who presides in his Place, shall order private Wardens to act as Grand-Wardens *pro tempore*, whose Places are to be supply'd by two Fellow-Craft of the same Lodge, call'd forth to act, or sent thither by the particular Master thereof ; or if by him omitted, then they shall be call'd by the Grand-Master, that so the Grand-Lodge may be always compleat.

XVI. The GR AND-WARDENS, or any others, are first to advise with the Deputy about the Affairs of the Lodge or of the Brethren, and not to apply to the Grand-Master without the Knowledge of the Deputy, unless he refuse his Concurrence in any certain necessary Affair ; in which Case, or in case of any Difference between the Deputy, and the Grand-Wardens, or other Brethren, both Parties are to go by Concert to the Grand-Master, who can easily decide the Controversy and make up the Difference by virtue of his great Authority.

The Grand-Master should receive no Intimation of Business concerning Masonry, but from his Deputy first, except in such certain Cases as his Worship can well judge of ; for if the Application to the Grand-Master be irregular, he can easily order the Grand-Wardens, or any other Brethren thus applying, to wait upon his Deputy, who is to prepare the Business speedily, and to lay it orderly before his Worship.

XVII. No GR A N D-M A S T E R , Deputy Grand-Master, Grand-Wardens, Treasurer, Secretary, or whoever acts for them, or in their stead *pro tempore*, can at the same time be the Master or Warden of a particular Lodge ; but as soon as any of them has honourably discharg'd his Grand Office, he returns to that Post or Station in his particular Lodge, from which he was call'd to officiate above.

obavljati dužnost Velikog Majstora *pro tempore* (privremeno) i biti ovlašćen svim njegovim pravima i čašću za to vreme, pod uslovom da nije prisutan nijedan Brat koji je ranije bio Veliki Majstor ili Zamenik Velikog Majstora. Jer poslednji prisutni bivši Veliki Majstor, ili ako ga nema – poslednji prisutni Zamenik, uvek s pravom ima prednost u odsustvu sadašnjeg Velikog Majstora i njegovog Zamenika.

XV. Na zasedanju VELIKE LOŽE niko ne može obavljati dužnost Nadzornika osim Velikih Nadzornika lično, ako su prisutni. Ako su odsutni, Veliki Majstor ili onaj ko predsedava umesto njega, može odrediti obične Nadzornike da privremeno vrše dužnost Velikih Nadzornika. Njihova mesta u njihovim Ložama treba da popune dvojica Družbenika iz iste Lože, koje će pozvati Majstor te Lože, ili, ako on to propusti, pozvaće ih Veliki Majstor – kako bi Velika Loža uvek bila u potpunom sastavu.

XVI. Veliki Nadzornici ili bilo koji drugi Brat treba najpre da se posavetuju sa Zamenikom Velikog Majstora u vezi sa poslovima Lože ili Braće, i ne treba da se obraćaju Velikom Majstoru bez znanja Zamenika – osim ako Zamenik odbije da učestvuje u nekoj neophodnoj stvari. U tom slučaju, ili u slučaju neslaganja između Zamenika i Velikih Nadzornika ili drugih Braće, obe strane treba zajednički da se obrate Velikom Majstoru, koji svojim autoritetom lako može rešiti spor i izmiriti razliku. Veliki Majstor ne bi trebalo da prima nikakve informacije o poslovima slobodnog zidarstva osim od svog Zamenika, osim u određenim slučajevima koje njegovo Poštovano Gospodstvo može proceniti kao opravdane. Jer, ako se Velikom Majstoru pristupi nepropisno, on može jednostavno narediti Velikim Nadzornicima ili bilo kojim drugim Bratovima da se obrate njegovom Zameniku, koji će odmah pripremiti predmet i izložiti ga u uređenom obliku njegovom Poštovanom Gospodstvu.

XVIII. If the DEPU T Y GR A ND-M AS TER be sick, or necessarily absent, the Grand-Master may chuse any Fellow-Craft he pleases to be his Deputy pro tempore : But he that is chosen Deputy at the Grand-Lodge, and the Grand-Wardens too, cannot be discharg'd without the Cause fairly appear to the Majority of the Grand-Lodge ; and the GR AN D-MASTER, if he is uneasy, may call a GR A ND-LODGE on purpose to lay the Cause before them, and to have their Advice and Concurrence : In which case, the Majority of the Grand-Lodge, if they cannot reconcile the MASTER and his Deputy or his Wardens, are to concur in allowing the MASTER to discharge his said Deputy or his said Wardens, and to chuse another Deputy immediately ; and the said Grand-Lodge shall chuse other Wardens in that Case, that Harmony and Peace may be preserv'd.

XIX. If the GR AN D-MASTER should abuse his Power, and render himself unworthy of the Obedience and Subjection of the Lodges, he shall be treated in a way and manner to be agreed upon in a new Regulation ; because hitherto the ancient Fraternity have had no occasion for it, their former GR A ND-M AS TERS having all behaved themselves worthy of that honourable Office.

XX. The GR AN D-MASTER, with his Deputy and Wardens, shall (at least once) go round and visit all the Lodges about Town during his Mastership.

XXI. If the GR AN D-MASTER die during his Master-ship, or by Sickness, or by being beyond Sea, or any other way should be render'd incapable of discharging his Office, the DEPU T Y, or in his Absence, the Senior GR AND-WARDEN, or in his Absence the Junior, or in his Absence any three present Masters of Lodges, shall join to congregate the GR A ND-LODGE immediately, to advise together upon that Emergency, and to send two of their Number to

XVII. Niko od VELIKOG MAJSTORA, Zamenika Velikog Majstora, Velikih Nadzornika, Blagajnika, Sekretara, niti iko ko privremeno deluje u njihovo ime, ne može istovremeno biti Majstor ili Nadzornik neke određene Lože. Ali čim časno završi svoju službu u Velikoj Loži, on se vraća na svoje prethodno mesto ili položaj u Loži iz koje je bio pozvan da služi na višoj funkciji.

XVIII. Ako je ZAMENIK VELIKOG MAJSTORA bolestan ili nužno odsutan, Veliki Majstor može izabrati bilo kog Družbenika koga poželi da privremeno obavlja dužnost Zamenika. Međutim, Zamenik koji je izabran na zasedanju Velike Lože, kao i Veliki Nadzornici, ne mogu biti razrešeni dužnosti ako se za to ne pokaže jasan i opravdan razlog većini članova Velike Lože. Ako je Veliki Majstor nezadovoljan, može sazvati posebno zasedanje Velike Lože kako bi izneo razlog i zatražio njihovo mišljenje i saglasnost. U tom slučaju, ako većina članova Velike Lože ne može izmiriti Majstora i njegovog Zamenika ili Nadzornike, dužna je da odobri Majstoru razrešenje pomenutih dužnosti, te mu dozvoli da odmah izabere novog Zamenika, dok će Velika Loža izabrati nove Nadzornike – radi očuvanja sklada i mira.

XIX. Ako bi VELIKI MAJSTOR zloupotrebio svoju vlast i time se pokazao nedostojnim poslušnosti i poštovanja Loža, s njim će se postupiti na način koji će biti dogovoren novom Uredbom – jer do sada Drevno Bratstvo za tim nije imalo potrebe, pošto su svi prethodni VELIKI MAJSTORI dostojno obavljali svoju časnu dužnost.

invite the last GR AND-MASTER to resume his Office, which now in course reverts to him ; or if he refuse, then the next last, and so backward : But if no former Grand-Master can be found, then the Deputy shall act as Principal until another is chosen ; or if there be no Deputy, then the oldest Master.

XXII. The BR ETHR EN of all the Lodges in and about London and Westminster, shall meet at an ANNUAL COMMUNICATION and Feast, in some convenient Place, on St. JOHN Baptist 's Day, or else on St. JOHN Evangelist 's Day, as the Grand-Lodge shall think fit by a new Regulation, having of late Years met on St. John Baptist's Day : Provided, The Majority of the Masters and Wardens, with the Grand-Master, his Deputy and Wardens, agree at their Quarterly Communication, three Months before, that there shall be a Feast, and a General Communication of all the Brethren : For if either the Grand-Master, or the Majority of the particular Masters, are against it, it must be dropt for that Time. But whether there shall be a Feast for all the Brethren, or not, yet the GRAND-LODGE must meet in some convenient Place annually on St. JOHN's Day ; or if it be Sunday, then on the next Day, in order to chuse every Year a new GR AND-MASTER, Deputy, and Wardens.

XXIII. If it be thought expedient, and the GR A ND-MASTER, with the Majority of the Masters and Wardens, agree to hold a GR A ND FE AS T, according to the ancient laudable Custom of Masons, then the GR AN D-WARDE NS shall have the Care of preparing the Tickets, seal'd with the Grand-Master's Seal, of disposing of the Tickets, of receiving the Money for the Tickets, of buying the Materials of the Feast, of finding out a proper and convenient Place to feast in ; and of every other Thing that concerns the Entertainment. But that the Work may not be too burthensome to the two

XX. VELIKI MAJSTOR, zajedno sa svojim Zamenikom i Nadzornicima, treba da (barem jednom) obiđe i poseti sve Lože u gradu tokom svoje službe.

XXI. Ako VELIKI MAJSTOR umre tokom svoje službe, ili zbog bolesti, odsustva u inostranstvu ili nekog drugog razloga postane nesposoban da vrši svoju dužnost, ZAMENIK, ili u njegovom odsustvu STARJI VELIKI NADZORNIK, ili ako ni on nije prisutan, MLAĐI, ili ako ni njega nema – tada bilo koja trojica prisutnih Majstora Loža – treba odmah da sazovu VELIKU LOŽU kako bi zajedno razmotrili vanrednu situaciju i poslali dvojicu iz svog broja da pozovu poslednjeg VELIKOG MAJSTORA da ponovo preuzme svoju dužnost, koja sada po pravilu prelazi na njega; a ako on odbije, onda da se pozove prethodni, i tako redom unazad. Ako se ne pronađe nijedan bivši Veliki Majstor, tada Zamenik preuzima dužnost kao Glavni, dok se ne izabere novi; a ako nema Zamenika, tada dužnost preuzima najstariji Majstor.

XXII. BRAĆA svih Loža u Londonu i okolini, uključujući Westminster, treba da se sastaju na GODIŠNJEM ZASEDANJU i GOZBI, na nekom pogodnom mestu, na dan Svetog Jovana Krstitelja, ili na dan Svetog Jovana Evanđeliste – u zavisnosti od toga šta Velika Loža proceni kao primerenije novom Uredbom, s obzirom da su se poslednjih godina okupljanja uglavnom održavala na dan Svetog Jovana Krstitelja. Pod uslovom: Da većina Majstora i Nadzornika, zajedno s Velikim Majstorom, njegovim Zamenikom i Nadzornicima, na svom kvartalnom zasedanju koje se održi tri meseca ranije, postigne saglasnost da će biti održana Gozba i Opšte Zasedanje sve Braće. Jer ako ili Veliki Majstor, ili većina pojedinačnih Majstora bude protiv, tada se Gozba za tu godinu odlaže. Bez obzira da li se Gozba za svu Braću održi ili ne, VELIKA LOŽA mora se godišnje sastati na dan SVETOG JOVANA, ili ako taj dan padne u nedelju, onda dan kasnije, kako bi se svake godine izabrali novi VELIKI MAJSTOR, Zamenik i Nadzornici.

Grand-Wardens, and that all Matters may be expeditiously and safely managed, the Grand-Master, or his Deputy, shall have Power to nominate and appoint a certain Number of Stewards, as his Worship shall think fit, to act in Concert with the two Grand-Wardens ; all Things relating to the Feast being decided amongst them by a Majority of Voices ; except the Grand-Master or his Deputy interpose by a particular Direction of Appointment.

XXIV. The Wardens and Stewards shall, in due time, wait upon the Grand-Master, or his Deputy, for Directions and Orders about the Premises ; but if his Worship and his Deputy are sick, or necessarily absent, they shall call together the Masters and Wardens of Lodges to meet on purpose for their Advice and Orders ; or else they may take the Matter wholly upon themselves, and do the best they can. The Grand Wardens and the Stewards are to account for all the Money they receive, or expend, to the Grand-Lodge, after Dinner, or when the Grand-Lodge shall think fit to receive their Accounts.

If the Grand-Master pleases, he may in due time summon all the Masters and Wardens of Lodges to consult with them about ordering the Grand-Feast, and about any Emergency or accidental Thing relating thereunto, that may require Advice ; or else to take it upon himself altogether.

XXV. The Masters of Lodges shall each appoint one experienc'd and discreet Fellow-Craft of his Lodge, to compose a Committee, consisting of one from every Lodge, who shall meet to receive, in a convenient Apartment, every Person that brings a Ticket, and shall have Power to discourse him, if they think fit, in order to admit him, or debar him, as they shall see cause : Provided they send no Man away before they have acquainted all the Brethren within Doors with the Reasons thereof, to avoid Mistakes ; that so no true Brother may be debarr'd, nor a false Brother or meer Pre-

XXIII. Ako se proceni da je korisno, i ako se VELIKI MAJSTOR složi s većinom Majstora i Nadzornika da se održi VELIKA GOZBA, u skladu sa drevnim i pohvalnim običajem masona, tada će VELIKI NADZORNICI imati zadatak da se pobrinu za izradu ulaznica, zapečaćenih Pečatom Velikog Majstora, za njihovu distribuciju, prijem novca od prodatih ulaznica, kupovinu potrebnih stvari za Gozbu, pronalaženje prikladnog i udobnog mesta za održavanje gozbe, kao i za sve ostalo što se tiče organizacije tog događaja. Kako ovaj posao ne bi bio preveliko opterećenje za dvojicu Velikih Nadzornika, i da bi sve bilo brzo i bezbedno organizovano, Veliki Majstor ili njegov Zamenik imaju pravo da imenuju određeni broj RAZVODNIKA (službenika), koliko njegovo Poštovano Gospodstvo smatra prikladnim, koji će sarađivati sa dvojicom Velikih Nadzornika; sva pitanja u vezi sa Gozbom rešavaće se većinom glasova među njima – osim ako Veliki Majstor ili njegov Zamenik ne intervenišu sa posebnim naređenjem ili imenovanjem.

XXIV. Nadzornici i Razvodnici dužni su da blagovremeno posete Velikog Majstora ili njegovog Zamenika, radi primanja uputstava i naređenja u vezi sa navedenim poslovima; ali ako je njegovo Poštovano Gospodstvo, kao i njegov Zamenik, bolestan ili nužno odsutan, tada će sazvati Majstore i Nadzornike Loža na posebno savetovanje, kako bi dobili njihove savete i naredbe; ili, ako to ne bude moguće, mogu sve preuzeti na sebe i učiniti najbolje što mogu.

Veliki Nadzornici i Razvodnici dužni su da podnesu izveštaj Velikoj Loži o svom prihodovanju i troškovima, i to posle Gozbe, ili kada Velika Loža odluči da primi njihove račune. Ako Veliki Majstor želi, može blagovremeno sazvati sve Majstore i Nadzornike Loža radi savetovanja u vezi sa organizacijom

tender, admitted. This Committee must meet very early on St. John's Day, at the Place, even before any Persons come with Tickets.

XXVI. The Grand-Master shall appoint two or more trusty Brethren to be Porters, or Door-keepers, who are also to be early at the Place for some good Reasons ; and who are to be at the Command of the Committee.

XXVII. The Grand-Wardens, or the Stewards, shall appoint before-hand such a Number of Brethren to serve at Table as they think fit and proper for that Work ; and they may advise with the Masters and Wardens of Lodges about the most proper Persons, if they please, or may take in such by their Recommendation ; for none are to serve that Day ; but free and accepted Masons, that the Communication may be free and harmonious.

XXVIII. All the Members of the Grand-Lodge must be at the Place long before Dinner, with the Grand-Master, or his Deputy at their Head, who shall retire, and form themselves. And this is done in order,

1. To receive any Appeals duly lodg'd, as above regulated, that the Appellant may be heard, and the Affair may be amicably decided before Dinner, if possible ; but if it cannot, it must be delay'd till after the new Grand-Master is elected ; and if it cannot be decided after Dinner, it may be delay'd, and referr'd to a particular Committee, that shall quietly adjust it, and make Report to the next Quarterly Communication, that Brotherly-Love may be preserv'd.

2. To prevent any Difference or Disgust which may be fear'd to arise that Day ; that no Interruption may be given to the Harmony and Pleasure of the GRAND FEAST.

3. To consult about whatever concerns the Decency and Decorum of the Grand-Assembly, and to prevent all Indecency and ill Manners, the Assembly being promiscuous.

4. To receive and consider of any good Motion or any mo-

Velike Gozbe, kao i u vezi s bilo kojom hitnom ili nepredviđenom situacijom koja zahteva mišljenje; ili može sve to samostalno preuzeti na sebe.

XXV. Svaki Majstor Lože treba da odredi po jednog iskusnog i razboritog Družbenika iz svoje Lože, koji će činiti Odbor sastavljen od po jednog predstavnika svake Lože. Taj će se Odbor sastati u pogodnom prostoru da primi svakog ko dođe sa ulaznicom i imaće ovlašćenje da sa njim obavi razgovor, ako to smatra potrebnim, kako bi ga primio ili odbio, u zavisnosti od razloga. Pod uslovom da nikoga ne udalje, a da prethodno ne obaveste svu Braću unutar prostorije o razlozima, kako bi se izbegle greške – da ne bi bio odbijen nijedan pravi Brat, niti primljen lažni Brat ili samo pretendent.

Odbor se mora sastati vrlo rano na dan Svetog Jovana, na predviđenom mestu, čak pre nego što iko stigne sa ulaznicama.

XXVI. Veliki Majstor će imenovati dvojicu ili više poverljivih Braće za vratare ili čuvare ulaza, koji takođe moraju stići rano na mesto okupljanja iz opravdanih razloga, i koji su dužni da postupaju po naređenjima Odbora.

XXVII. Veliki Nadzornici ili Razvodnici treba da unapred odrede onoliko Braće koliko smatraju prikladnim da poslužuju za stolovima tokom Gozbe; i mogu se po želji posavetovati sa Majstorima i Nadzornicima Loža o tome ko su najprikladniji ljudi za taj posao, ili mogu prihvatiti preporuke od njih. Toga dana niko ne sme služiti, osim slobodnih i priznatih masona, kako bi Zasedanje bilo slobodno i harmonično.

XXVIII. Svi članovi Velike Lože treba da dođu na mesto

mentous and important Affair, that shall be brought from the particular Lodges, by their Representatives, the several Masters and Wardens.

XXIX. After these things are discuss'd, the GR AND-MASTER and his Deputy, the Grand-Wardens, or the Stewards, the Secretary, the Treasurer, the Clerks, and every other Person, shall withdraw, and leave the Masters and Wardens of the particular Lodges alone, in order to consult amicably about electing a NEW GR AND-MASTER, or continuing the present, if they have not done it the Day before ; and if they are unanimous for continuing the present Grand-Master, his Worship shall be call'd in, and humbly desir'd to do the Fraternity the Honour of ruling them for the Year ensuing : And after Dinner it will be known whether he accepts of it or not ; For it should not be discover'd but by the Election it self.

XXX. Then the Master and Wardens, and all the Brethren, may converse promiscuously, or as they please to sort together, until the Dinner is coming in, when every Brother takes his Seat at Table.

XXXI. Some time after Dinner the GR AND-LODGE is form'd, not in Retirement, but in the Presence of all the Brethren, who yet are not Members of it, and must not therefore speak until they are desired and allow'd.

XXXII. If the GR AND-MASTER of last Year has consented with the Masters and Wardens in private, before Dinner, to continue for the Year ensuing ; then one of the Grand-Lodge, deputed for that purpose, shall represent to all the Brethren his Worship's good Government, &c. And turning to him, shall, in the name of the Grand Lodge, humbly request him to do the FR ATERNITY the great Honour (if nobly born, if not, the great Kindness) of continuing to be their Grand Master for the Year ensuing. And his Worship

okupljanja znatno pre ručka, sa Velikim Majstorom ili njegovim Zamenikom na čelu, kako bi se povukli i formirali. Ovo se čini iz sledećih razloga:

1. Da bi se primile sve žalbe koje su uredno podnete, prema prethodno utvrđenom pravilu, kako bi žalilac bio saslušan, a spor mirno rešen pre ručka, ako je moguće. Ako to nije moguće, odlučivanje se odlaže do posle izbora novog Velikog Majstora; a ako ni tada ne može biti rešeno, onda se odlaže i upućuje posebnom Odboru, koji će mirno razmotriti stvar i podneti izveštaj na sledećem kvartalnom zasedanju – kako bi se očuvala Bratska Ljubav.
2. Da bi se sprečile eventualne razlike ili nezadovoljstva za koja se može strahovati da će se pojaviti toga dana, kako ne bi došlo do narušavanja sklada i zadovoljstva tokom VELIKE GOZBE.
3. Da bi se razmotrilo sve što se tiče pristojnosti i dostojanstva Velikog okupljanja, i da bi se sprečilo svako neprimereno ponašanje, budući da će prisustvo biti mešovito.
4. Da bi se primio i razmotrio svaki dobar predlog ili važno pitanje koje predstavnici pojedinačnih Loža, tj. njihovi Majstori i Nadzornici, iznesu.

XXIX. Nakon što se ove stvari razmotre, VELIKI MAJSTOR i njegov Zamenik, Veliki Nadzornici, Razvodnici, Sekretar, Blagajnik, Pomoćnici i sve druge osobe povlače se, ostavljajući Majstore i Nadzornike pojedinačnih Loža same da se prijateljski posavetuju o izboru NOVOG VELIKOG MAJSTORA ili o produženju mandata sadašnjem, ako to već nisu učinili prethodnog dana. Ako su jednoglasni da žele da sadašnji Veliki Majstor ostane, tada ga pozivaju i sa uvažavanjem mole da Bratstvu učini čast i prihvati da ih vodi i naredne godine. Posle ručka biće poznato da li je prihvatio, jer se to ne objavljuje unapred, već samo putem samog izbora.

declaring his Consent by a Bow or a Speech, as he pleases, the said deputed Member of the Grand-Lodge shall proclaim him GR AND-MASTER, and all the Members of the Lodge shall salute him in due Form. And all the Brethren shall for a few Minutes have leave to declare their Satisfaction, Pleasure and Congratulation.

XXXIII. But if either the Master and Wardens have not in private, this Day before Dinner, nor the Day before, desir'd the last Grand-Master to continue in the Master-ship another Year ; or if he, when desir'd, has not consented: Then,
The last Grand-Master shall nominate his Successor for the Year ensuing, who if unanimously approv'd by the Grand-Lodge, and if there present, shall be proclaim'd, saluted, and congratulated the New Grand Master as above hinted, and immediately install'd by the last Grand-Master, according to Usage.

XXXIV. But if that Nomination is not unanimously approv'd, the new Grand-Master shall be chosen immediately by Ballot, every Master and Warden writing his Man's Name, and the last Grand-Master writing his Man's Name too ; and the Man, whose Name the last Grand Master shall first take out, casually or by chance, shall be GR AND-MASTER for the Year ensuing ; and if present, he shall be proclaimed, saluted, and congratulated, as above hinted, and forthwith install'd by the last Grand-Master according to Usage.

XXXV. The last Grand-Master thus continued, or the new Grand-Master thus install'd, shall next nominate and appoint his Deputy Grand-Master, either the last or a new one, who shall be also declar'd, saluted and congratulated, as above hinted.
The GRAND-MASTER shall also nominate the new GRAND-WARDENS, and if unanimously approv'd by

XXX. Tada Majstori i Nadzornici, kao i sva Braća, mogu slobodno razgovarati, uopšteno ili u manjim grupama po želji, sve dok ne stigne ručak, kada svaki Brat zauzima svoje mesto za stolom.

XXXI. Nešto nakon ručka, formira se VELIKA LOŽA, ali ne u izdvojenosti, već pred celokupnim Bratstvom, koje nije njen član i zbog toga ne sme govoriti dok im to ne bude dozvoljeno.

XXXII. Ako je prošlogodišnji VELIKI MAJSTOR, u dogovoru s Majstorima i Nadzornicima pre ručka, pristao da ostane na dužnosti i naredne godine, tada jedan od članova Velike Lože, određen za tu svrhu, obraća se celokupnom Bratstvu govoreći o uzornom vođstvu njegovog Poštovanog Gospodstva itd. Zatim se obraća njemu lično i u ime Velike Lože ga ponizno moli da Bratstvu ukaže veliku čast (ako je plemićkog roda), odnosno veliku ljubaznost (ako nije), prihvatajući da i dalje bude njihov Veliki Majstor za narednu godinu. Njegovo Poštovano Gospodstvo tada izražava svoj pristanak naklonom ili govorom, po želji, a imenovani član Velike Lože ga tada proglašava VELIKIM MAJSTOROM, i svi članovi Lože ga pozdravljaju u propisanom obliku. Sva Braća tada na nekoliko minuta dobijaju dozvolu da izraze svoje zadovoljstvo, radost i čestitke.

XXXIII. Ako Majstor i Nadzornici nisu, privatno, tog dana pre ručka ili prethodnog dana, zamolili prethodnog Velikog Majstora da ostane na dužnosti još jednu godinu, ili ako on, kada je zamoljen, nije pristao - tada:
Prethodni Veliki Majstor ima pravo da imenuje svog naslednika za narednu godinu. Ako Velika Loža jednoglasno odobri tog naslednika, i ako je on prisutan, biće proglašen, pozdravljen i

the Grand-Lodge, shall be declar'd, saluted, and congratulated as above hinted ; but if not, they shall be chosen by Ballot, in the same way as the Grand-Master : As the Wardens of private Lodges are also to be chosen by Ballot in each Lodge, if the Members thereof do not agree to their Master's Nomination.

XXXVI. But if the BROTHER, whom the present Grand-Master shall nominate for his Successor, or whom the Majority of the Grand-Lodge shall happen to chuse by Ballot, is, by Sickness or other necessary Occasion, absent from the Grand-Feast, he cannot be proclaim'd the NEW GR AND-MASTER, unless the old Grand-Master, or some of the Masters and Wardens of the GR AN D-LODGE can vouch, upon the Honour of a Brother, that the said Person, so nominated or chosen, will readily accept of the said Office ; in which case the old GR AN D-MASTER shall act as Proxy, and shall nominate the Deputy and Wardens in his Name, and in his Name also receive the usual Honours, Homage, and Congratulation.

XXXVII. Then the GR AN D-MASTER shall allow any Brother, Fellow-Craft, or Apprentice to speak, directing his Discourse to his Worship ; or to make any Motion for the good of the Fraternity, which shall be either immediately consider'd and finish'd, or else referr'd to the Consideration of the GR AN D-LODGE at their next Communication, stated or occasional. When that is over,

XXXVIII. The GR AND-MASTER or his Deputy, or some Brother appointed by him, shall harangue all the Brethren, and give them good Advice : And lastly, after some other Transactions, that cannot be written in any Language, the Brethren may go away or stay longer, as they please.

XXXIX. Every Annual GR AND-LODGE has an in-

ispraćen čestitkama kao što je prethodno opisano, te odmah i instaliran od strane prethodnog Velikog Majstora, u skladu s običajem.

XXXIV. Međutim, ako to imenovanje nije jednoglasno odobreno, novi Veliki Majstor se bira odmah – glasanjem putem listića – tako što svaki Majstor i Nadzornik upisuje ime svog kandidata, kao i prethodni Veliki Majstor. Ime koje prethodni Veliki Majstor prvi izvuče, slučajno ili po izboru, biće ime novog VELIKOG MAJSTORA za narednu godinu; i ako je prisutan, biće proglašen, pozdravljen i ispraćen čestitkama, kao što je ranije opisano, i odmah instaliran od strane prethodnog Velikog Majstora, prema običaju.

XXXV. Prethodni Veliki Majstor, koji je tako zadržan, ili novoizabrani Veliki Majstor, odmah imenuje svog Zamenika Velikog Majstora – bilo da je to prethodni ili novi brat – koji će takođe biti objavljen, pozdravljen i ispraćen čestitkama, kao što je ranije opisano.

VELIKI MAJSTOR će takođe imenovati nove VELIKE NADZORNIKE, i ako ih Velika Loža jednoglasno odobri, biće proglašeni, pozdravljeni i ispraćeni čestitkama, kao što je ranije opisano; a ako ih ne odobri, tada se biraju glasanjem putem listića, na isti način kao i Veliki Majstor. Nadzornici u pojedinačnim Ložama takođe se biraju glasanjem, ukoliko se članovi Lože ne slože s izborom koji predloži njihov Majstor.

XXXVI. Ako Brat kojeg sadašnji Veliki Majstor predloži za svog nasljednika, ili koga većina Velike Lože izabere putem glasanja, bude odsutan s Velike Gozbe zbog bolesti ili druge nužne okolnosti, ne može biti proglašen NOVIM VELIKIM MAJSTOROM

herent Power and Authority to make new Regulations, or to alter these, for the real Benefit of this ancient Fraternity : Provided always that the old LANDMARKS be carefully preserv'd, and that such Alterations and new Regulations be proposed and agreed to at the third Quarterly Communication preceding the Annual Grand Feast ; and that they be offered also to the Perusal of all the Brethren before Dinner, in writing, even of the youngest Apprentice ; the Approbation and Consent of the Majority of all the Brethren present being absolutely necessary to make the same binding and obligatory ; which must, after Dinner, and after the new GR AND-MASTER is install'd, be solemnly desir'd ; as it was desir'd and obtain'd for these REGULATIONS, when propos'd by the GR AND-LODGE, to about 150 Brethren, on St. John Baptist's Day, 1721.

POSTSCRIPT .

Here follows the Manner of constituting a NEW LODGE, as practis'd by his Grace the DUKE of WHARTON, the present Right Worshipful GR AND-MASTER, according to the ancient Usages of MASONS.

A NEW LODGE, for avoiding many irregularities, should be solemnly constituted by the Grand-Master, with his Deputy and Wardens ; or in the Grand-Master's Absence, the Deputy shall act for his Worship, and shall chuse some Master of a Lodge to assist him ; or in case the Deputy is absent, the Grand-Master shall call forth some Master of a Lodge to act as Deputy pro tempore.

The Candidates, or the new Master and Wardens, being yet among the Fellow-Craft, the GR AND-MASTER shall ask his Deputy if he has examin'd them, and finds the Candidate Master well skill'd in the noble Science and the royal Art, and duly instructed in our Mysteries, &c.

And the Deputy answering in the affirmative, he shall (by the Grand-Master's Order) take the Candidate from

osim ako prethodni Veliki Majstor, ili neki od Majstora i Nadzornika iz VELIKE LOŽE, ne mogu, na čast Bratstva, posvedočiti da će imenovani ili izabrani Brat spremno prihvatiti tu dužnost. U tom slučaju, prethodni VELIKI MAJSTOR postupa kao punomoćnik (proksi), imenuje Zamenika i Nadzornike u njegovo ime, i takođe u njegovo ime prima uobičajene počasti, odanost i čestitke.

XXXVII. Zatim će VELIKI MAJSTOR dozvoliti svakom Bratu, Družbeniku ili Učeniku da govori, usmeravajući svoje obraćanje njegovom Poštovanom Gospodstvu, ili da iznese neki predlog za dobrobit Bratstva – koji će biti odmah razmotren i završen, ili upućen na razmatranje VELIKE LOŽE na narednom redovnom ili vanrednom zasedanju. Kada se to završi,

XXXVIII. VELIKI MAJSTOR, ili njegov Zamenik, ili neki Brat koga on odredi, obratiće se celokupnom Bratstvu prigodnim govorom i dati im dobar savet. I najzad, nakon još nekih postupaka koji se ne mogu opisati nijednim jezikom, Braća mogu otići ili ostati duže, prema sopstvenoj želji.

XXXIX. Svaka godišnja VELIKA LOŽA ima urođenu vlast i ovlašćenje da donese nove Uredbe, ili da izmeni postojeće, za stvarnu dobrobit ovog drevnog Bratstva – pod uslovom da se stari ORIJENTIRI brižljivo sačuvaju, i da predložene izmene i nove Uredbe budu iznete na razmatranje na trećem kvartalnom zasedanju koje prethodi Godišnjoj Velikoj Gozbi; i da budu ponuđene na uvid svim Bratovima pre ručka, u pisanom obliku,

among his Fellows, and present him to the Grand-Master ; saying, Right worshipful Grand-Master, the Brethren here desire to be form'd into a new Lodge ; and I present this my worthy Brother to be their Master, whom I know to be of good Morals and great Skill, true and trusty, and a Lover of the whole Fraternity, wheresoever dispers'd over the Face of the Earth.

Then the GRAND-MASTER, placing the Candidate on his left Hand, having ask'd and obtain'd the unanimous Consent of all the Brethren, shall say, I constitute and form these good Brethren into a new Lodge, and appoint you the Master of it, not doubting of your Capacity and Care to preserve the Cement of the Lodge, &c. with some other Expressions that are proper and usual on that Occasion, but not proper to be written.

Upon this the Deputy shall rehearse the Charges of a Master, and the GRAND-MASTER shall ask the Candidate, saying, Do you submit to these Charges as Masters have done in all Ages ? And the Candidate signifying his cordial Submission thereunto, the Grand-Master shall, by certain significant Ceremonies and ancient Usages, install him, and present him with the Constitutions, the Lodge-Book, and the Instruments of his Office, not all together, but one after another ; and after each of them, the Grand-Master or his Deputy, shall rehearse the short and pithy Charge that is suitable to the Thing presented.

After this, the Members of this new Lodge, bowing all together to the Grand-Master, shall return his Worship Thanks, and immediately do their Homage to their new Master, and signify their Promise of Subjection and Obedience to him by the usual Congratulation.

The Deputy and the Grand-Wardens, and any other Brethren present, that are not Members of this new Lodge, shall next congratulate the new Master ; and he shall return his becoming Acknowledgements to the Grand-Master first, and to the rest in their Order.

čak i najmlađem Učeniku. Odobrenje i pristanak većine prisutne Braće apsolutno je neophodno kako bi one postale obavezujuće i punovažne; što se mora svečano zatražiti nakon ručka, i nakon što novi VELIKI MAJSTOR bude instaliran – kao što je to bilo zatraženo i dobijeno za ove PRAVILNIKE, kada ih je VELIKA LOŽA predložila oko 150 Braći, na dan Svetog Jovana Krstitelja 1721. godine.

DODATAK.

Sledi način konstituisanja NOVE LOŽE, kako ga je praktikovao Njegova Milost VOJVODA OD VORTONA, sadašnji Časni VELIKI MAJSTOR, u skladu sa drevnim običajima MASONA.

NOVA LOŽA, radi izbegavanja mnogih neregularnosti, treba da bude svečano konstituisana od strane Velikog Majstora, zajedno sa svojim Zamenikom i Nadzornicima; ili, u odsustvu Velikog Majstora, Zamenik će postupiti u njegovo ime i izabrati nekog Majstora Lože da mu pomogne; ili, ako je i Zamenik odsutan, Veliki Majstor će pozvati nekog Majstora Lože da privremeno obavlja dužnost Zamenika.

Kandidati, tj. novi Majstor i Nadzornici, koji se još uvek nalaze među Pomoćnicima, tada će biti predmet sledeće radnje: VELIKI MAJSTOR upitaće svog Zamenika da li ih je ispitao i da li smatra da je kandidat za Majstora dobro upućen u plemenitu Nauku i kraljevsku Umetnost, i propisno uveden u naša Tajanstva itd. A kada Zamenik potvrdi potvrdno, on će – po nalogu Velikog Majstora – uzeti kandidata iz redova njegovih Družbenika i predstaviti ga Velikom Majstoru, rekavši:

„Časni Veliki Majstore, Braća ovde prisutna žele da budu formirana u novu Ložu, i ja vam predstavljam ovog mog dostojnog Brata da bude njihov Majstor, za koga znam da je moralno ispravan i veoma vešt, veran i pouzdan, i Ljubitelj

Then the Grand-Master desires the new Master to enter immediately upon the Exercise of his Office, in chusing his Wardens : And the new Master, calling forth two Fellow- Craft, presents them to the Grand-Master for his Approbation, and to the new Lodge for their Consent. And that being granted,

The senior or junior Grand-Warden, or some other Brother for him, shall rehearse the Charges of Wardens ; and the Candidates being solemnly ask'd by the new Master, shall signify their Submission thereunto.

Upon which the new Master, presenting them with the Instruments of their Office, shall in due Form, install them in their proper Places ; and the Brethren of that new Lodge shall signify their Obedience to the new Wardens by the usual Congratulation.

And this LODGE being thus compleatly constituted, shall be register'd in the Grand-Master's Book, and by his Order notified to the other Lodges.

A P P R O B A T I O N

WHEREAS by the Confusions occasioned in the Saxon, Danish, and Norman Wars, the Records of Masons have been much vitiated, the Free-Masons of England twice thought it necessary to correct their Constitutions, Charges, and Regulations ; first in the Reign of King Athelstan the Saxon, and long after in the Reign of King Edward IV. the Norman : and whereas the old Constitutions in England have been much interpolated, mangled, and miserably corrupted, not only with false Spelling, but even with many false Facts and gross Errors in History and Chronology, through Length of Time, and the Ignorance of Transcribers, in the dark illiterate Ages, before the Revival of Geometry and ancient Architecture, to the great Offence of all the learned and judicious Brethren, whereby also the Ignorant have been deceiv'd.

And our late worthy Grand-Master, his Grace the Duke

čitavog Bratstva, ma gde ono bilo rasuto po licu Zemlje.“

Zatim će VELIKI MAJSTOR, postavivši kandidata sa svoje leve strane, nakon što zatraži i dobije jednoglasnu saglasnost sve Braće, reći:

„Ja konstituišem i formiram ovu dobru Braću u novu Ložu, i postavljam tebe za njenog Majstora, ne sumnjajući u tvoju sposobnost i brižnost da očuvaš Cement Lože“ – uz još nekoliko izraza koji su uobičajeni i prikladni za tu priliku, ali koji nije primereno zapisivati.

Potom će Zamenik izgovoriti Obaveze Majstora, a VELIKI MAJSTOR će upitati kandidata:

„Da li se pokoravaš ovim Obavezama, kao što su to činili Majstori u svim Vekovima?“

A kada kandidat izrazi svoje iskreno prihvatanje, Veliki Majstor će, pomoću određenih značajnih ceremonija i drevnih običaja, izvršiti njegovo instaliranje i predati mu Ustave, Knjigu Lože i Alate njegove Službe – ne sve odjednom, već jedan po jedan – i nakon svakog od njih, Veliki Majstor ili njegov Zamenik izgovoriće kratak i sažet Zavjet prikladan datom predmetu. Nakon toga, članovi nove Lože će se svi zajedno nakloniti Velikom Majstoru i zahvaliti mu se, a potom će odmah odati počast svom novom Majstoru i izraziti obećanje pokornosti i poslušnosti putem uobičajene Čestitke.

Zamenik, Veliki Nadzornici, i sva ostala Braća prisutna koja nisu članovi te nove Lože, zatim čestitaju novom Majstoru, a on uzvraća svoje prikladno zahvaljivanje najpre Velikom Majstoru, a potom ostalima redom.

Zatim Veliki Majstor poziva novog Majstora da odmah pristupi

of MONTAGU, having order'd the Author to peruse, correct, and digest into a new and better Method, the History, Charges, and Regulations of the ancient Fraternity ; He has accordingly examin'd several Copies from Italy and Scotland, and sundry Parts of England, and from thence, (tho' on many things erroneous) and from several other ancient Records of Masons, he has drawn forth the above-written new Constitutions, with the Charges and General Regulations. And the Author having submitted the whole to the Perusal and Corrections of the late and present Deputy Grand-Masters, and of other learned Brethren ; and also of the Masters and Wardens of particular Lodges at their Quarterly Communication ; he did regularly deliver them to the late Grand-Master himself, the said DUKE of MONTAGU, for his Examination, Correction, and Approbation ; and his Grace, by the Advice of several Brethren, order'd the same to be handsomely printed for the use of the Lodges, tho' they were not quite ready for the Press during his Mastership.

T H E R E F O R E We, the present Grand-Master of the Right Worshipful and most ancient Fraternity of Free and Accepted Masons, the Deputy Grand-Master, the Grand-Wardens, the Masters and Wardens of particular Lodges (with the Consent of the Brethren and Fellows in and about the Cities of London and Westminster) having also perused this Performance, Do join our laudable Predecessors in our solemn Approbation thereof, as what We believe will fully answer the End proposed ; all the valuable Things of the old Records being retain'd, the Errors in History and Chronology corrected, the false Facts and the improper Words omitted, and the whole digested in a new and better Method.

And we ordain that these be received in every particular Lodge under our Cognizance, as the ONLY CONSTITUTIONS of Free and Accepted Masons amongst us, to be read at the making of new Brethren, or when the Master

vršenju svoje dužnosti izborom svojih Nadzornika. Novi Majstor tada poziva dvojicu Družbenika i predstavlja ih Velikom Majstoru radi njegovog odobrenja, i novoj Loži radi dobijanja saglasnosti. Kada se to odobri, Stariji ili mlađi Veliki Nadzornik, ili neki drugi Brat u njegovo ime, izgovoriće Obaveze Nadzornika; a kandidati, koje novi Majstor svečano pita, izraziće svoju saglasnost da ih prihvate. Nakon toga, novi Majstor im predaje Alate njihove Službe i u propisanom obliku ih instalira na njihova mesta; a Braća nove Lože potvrđuju svoju poslušnost novim Nadzornicima putem uobičajene Čestitke. Ovako u potpunosti konstituisana LOŽA biće upisana u Knjigu Velikog Majstora i po njegovom nalogu biće obaveštene ostale Lože.

ODOBRENJE

S O B Z I R O M D A su, usled pometnji izazvanih Saksonskim, Danskim i Normanskim ratovima, zapisi Mazona znatno izmenjeni, slobodni zidari Engleske dvaput su smatrali neophodnim da isprave svoje Ustave, Zavete i Pravilnike – najpre za vreme vladavine kralja Athelstana, Saksonca, a zatim mnogo kasnije, za vreme kralja Edvarda IV, Normana; i s obzirom da su stari Ustavi u Engleskoj bili znatno iskrivljeni, narušeni i žalosno izopačeni, ne samo netačnim pravopisom, već i mnogim neistinitim činjenicama i grubim istorijskim i hronološkim greškama, usled proteka vremena i neznanja prepisivača tokom mračnih i nepismenih vekova, pre ponovnog oživljavanja Geometrije i drevne Arhitekture – što je izazivalo veliko negodovanje među učenom i razboritom Braćom, a takođe dovodilo neuke u zabludu; I imajući u vidu da je naš nedavno preminuli časni Veliki Majstor, Njegova Milost Vojvoda od MONTAGUA, naložio autoru da pregleda, ispravi i sredi u novi i bolji oblik Istoriju, Zavete i

shall think fit ; and which the new Brethren should peruse before they are made.

P H I L I P Duke of W H A R T O N , Grand-Master,
J . T . D E S A G U L I E R S , L.L.D. and F.R.S.
D E P U T Y Grand-Master,
J O S H U A T I M S O N , Grand-Wardens.
W I L L I A M H A W K I N S

And the Masters and Wardens of particular Lodges, viz.

I. THOMAS MORRIS, sen. Master.

John Bristow } Wardens.

Abraham Abbot

II. RICHARD HALL, Master.

Philip Wolverston } Wardens.

John Doyer

III. JOHN TURNER, Master.

Anthony Sayer } Wardens.

Edward Cale

IV. Mr. GEORGE PAY NE, Mast.

Stephen Hall, M.D. } Wardens.

Francis Sorell, Esq;

V. Mr. M. BIRKHEAD, Master.

Francis Bayly } Wardens.

Nicholas Abraham

VI. WILLIAM READ, Master.

John Glover } Wardens.

Robert Cordell

VII. HENRY BR ANSON, Master.

Henry Lug } Wardens.

John Townsend

VIII. Master.

Jonathan Sisson } Wardens.

John Shipton

IX. GEO. OWEN, M. D. Master.

Eman Bowen } Wardens.

Pravilnike drevnog Bratstva – on je u skladu s tim ispitao više primeraka iz Italije, Škotske i različitih krajeva Engleske, i iz njih (iako s mnogo netačnosti), kao i iz drugih starih zapisa Masona, izveo gore zapisane nove Ustave, sa Zavjetima i Opštim Pravilima.

Autor je ceo rad predao na pregled i ispravke prethodnim i sadašnjim Zamenicima Velikog Majstora, kao i drugoj učenoj Braći; takođe i Majstorima i Nadzornicima pojedinih Loža na njihovom kvartalnom zasedanju; te ih je uredno predao samom prethodnom Velikom Majstoru, pomenutom VOJVODI OD MONTAGUA, radi njegove provere, ispravki i odobrenja. Njegova Milost je, po savetu više Braće, naredila da se isti pristojno odštampaju za upotrebu u Ložama, iako nisu bili sasvim spremni za štampu tokom njegove uprave.

STOGA mi, sadašnji Veliki Majstor Časnog i najdrevnijeg Bratstva Slobodnih i Priznatih Zidara, Zamenik Velikog Majstora, Veliki Nadzornici, Majstori i Nadzornici pojedinačnih Loža (uz saglasnost Braće i Družbenika iz Londona i Vestminstera i njihove okoline), nakon što smo takođe pregledali ovo delo, pridružujemo se svojim hvale vrednim prethodnicima u svečanom ODOBRENJU istog, smatrajući da će u potpunosti ispuniti svoju svrhu; jer su svi dragoceni delovi starih zapisa zadržani, greške u istoriji i hronologiji ispravljene, netačne činjenice i neprikladni izrazi izostavljeni, a sve je uređeno u novom i boljem obliku.

I mi određujemo da se ovi USTAVI primaju u svakoj pojedinačnoj Loži pod našom nadležnošću kao JEDINI USTAVI Slobodnih i Priznatih Zidara među nama, koji se čitaju prilikom primanja nove Braće, ili kada Majstor to smatra prikladnim; i koje nova

John Heath
X. Master.
John Lubton } Wardens.
Richard Smith

XI. FR ANCIS Earl of Dalkeith, Mr.
Capt. Andrew Robinson ‡Wardens.
Col. Thomas Inwood ‡
XII. JOHN BEAL, M. D. and
F. R. S. Master.
Edward Pawlet ‡ ‡Wardens.
Charles More, Esq; ‡
XIII. THO. MORRIS, jun. Master.
Joseph Ridler ‡ ‡Wardens.
John Clark ‡
XIV. THO. ROBBE, Esq; Master.
Thomas Grave ‡ ‡Wardens.
Bray Lane ‡
XV. JOHN SHEPHERD, Master.
John Senex ‡ ‡Wardens.
John Bucler ‡
XVI. J. GEORGES, Esq; Master.
Robert Gray, Esq; ‡ ‡Wardens.
Charles Grymes, Esq; ‡
XVII. JA. ANDERSON, A.M. and
Author of this Book, Master.
Gwin Vaughan, Esq; ‡Wardens.
Walter Greenwood, Esq; ‡
XVIII. THO. HARBIN, Master.
William Attley ‡ ‡Wardens.
John Saxon ‡
XIX. ROBERT CAPELL, Master.
Isaac Mansfield ‡ ‡Wardens.
William Bly ‡
XX. JOHN GORMAN, Master.
Charles Garey ‡ ‡Wardens.
Edward Morphey

Braća treba da pročitaju pre nego što budu primljena.

FILIP, Vojvoda od VORTONA, Veliki Majstor
J. T. DESAGULIERS, L.L.D. i F.R.S.,
ZAMENIK Velikog Majstora
JOSHUA TIMSON, Veliki Nadzornik
WILLIAM HAWKINS, Veliki Nadzornik

I Majstori i Nadzornici pojedinačnih Loža, i to:

I. THOMAS MORRIS, stariji, Majstor
John Bristow } Nadzornici
Abraham Abbot
II. RICHARD HALL, Majstor
Philip Wolverston } Nadzornici
John Doyer
III. JOHN TURNER, Majstor
Anthony Sayer } Nadzornici
Edward Cale
IV. g. GEORGE PAYNE, Majstor
Stephen Hall, M.D. } Nadzornici
Francis Sorell, Esq.
V. g. M. BIRKHEAD, Majstor
Francis Bayly } Nadzornici
Nicholas Abraham
VI. WILLIAM READ, Majstor
John Glover } Nadzornici
Robert Cordell
VII. HENRY BRANSON, Majstor
Henry Lug } Nadzornici
John Townsend
VIII. [Nema imena], Majstor

T H E

Master's SONG.

O R T H E

H I S T O R Y of M A S O N R Y.

To be sung with a Chorus, when the MASTER shall give Leave
(no Brother being present to whom Singing is disagreeable) either one
Part
only, or all together, as he pleases

P A R T I

ADAM, the first of humane Kind,
Created with GEOMETRY
Imprinted on his Royal Mind,
Instructed soon his Progeny
CAIN & SETH , who then improv'd
The lib'ral Science in the Art
Of Architecture, which they lov'd,
And to their Offspring did impart.

II.

CAIN a City fair and strong
First built, and call'd it Consecrate,
From Enoch's Name, his eldest Son,
Which all his Race did imitate :
But godly ENOCH, of Seth's Loins,
Two Columns rais'd with mighty Skill:
And all his Family enjoins
True Colonading to fullfil.

III.

Our Father NOAH next appear'd
A Mason too divinely taught ;
And by divine Command uprear'd
The ARK, that held a goodly Fraught:
'Twas built by true Geometry,

Jonathan Sisson } Nadzornici

John Shipton

IX. GEORGE OWEN, M.D., Majstor

Eman Bowen } Nadzornici

John Heath

X. [Nema imena], Majstor

John Lubton } Nadzornici

Richard Smith

XI. FRANCIS, grof od Dalkeitha, Majstor

Kapetan Andrew Robinson } Nadzornici

Pukovnik Thomas Inwood

XII. JOHN BEAL, M.D. i F.R.S., Majstor

Edward Pawlet } Nadzornici

Charles More, Esq.

XIII. THOMAS MORRIS, mladi, Majstor

Joseph Ridler } Nadzornici

John Clark

XIV. THOMAS ROBBE, Esq., Majstor

Thomas Grave } Nadzornici

Bray Lane

XV. JOHN SHEPHERD, Majstor

John Senex } Nadzornici

John Bucler

XVI. J. GEORGES, Esq., Majstor

Robert Gray, Esq. } Nadzornici

Charles Grymes, Esq.

XVII. JAMES ANDERSON, M.A.,

autor ove Knjige, Majstor

Gwin Vaughan, Esq. } Nadzornici

Walter Greenwood, Esq.

XVIII. THOMAS HARBIN, Majstor

William Attley } Nadzornici

John Saxon

XIX. ROBERT CAPELL, Majstor

Isaac Mansfield } Nadzornici

William Bly

XX. JOHN GORMAN, Majstor

A Piece of Architecture fine ;
Helpt by his Sons, in number THREE ,
Concurring in the grand Design.

IV.

So from the gen'ral Deluge none
Were sav'd, but Masons and their Wives ;
And all Mankind from them alone
Descending, Architecture thrives ;
For they, when multiply'd amain,
Fit to disperse and fill the Earth,
In SHINAR's large & lovely Plain
To MASONRY gave second Birth.

V.

For most of Mankind were employ'd,
To build the City and the Tow'r ;
The Gen'ral Lodge was overjoy'd,
In such Effects of Masons Pow'r ;
'Till vain Ambition did provoke
Their Maker to confound their Plot ;
Yet tho' with Tongues confus'd they spoke,
The learned Art they ne'er forgot.

C H O R U S .

Who can unfold the Royal Art ?
Or sing its Secrets in a Song ?
They're safely kept in Masons HEART
And to the ancient Lodge belong.
[Stop here to drink the present GRAND
MASTER's Health.

P A R T I I .

I.

THUS when from BABEL they disperse
In Colonies to distant Climes,
All Masons true, who could rehearse
Their Works to those of after Times;

Charles Garey } Nadzornici
Edward Morphey

PESMA MAJSTORA

ILI

ISTORIJA MASONERIJE

Koja se peva sa horom, kada Majstor da dopuštenje (pod uslovom da nijednom Bratu prisutnom nije neprijatno pevanje), bilo u jednom delu, bilo cela, prema njegovoj volji.

PRVI DEO

I.

ADAM, prvi iz ljudskog roda,
Stvoren s GEOMETRIJOM urezanom
U svom kraljevskom umu – svoda –
Poučio potomstvo svom znanju danom.
KAIN i SET, znanje su razvili,
Plemenitu Nauku u veštinu utkali,
Arhitekturu su strasno ljubili,
I svojoj deci nasleđe predali.

II.

KAIN grad lep i snažan zida
I Enoh, sin njegov, ime mu dade;
Sav rod njegov taj čin ponavljao vida,
Dok bogobojažni ENOH iz loze Seta
Dva stuba velikim znanjem podiže,
I celom rodu svom zapoved dade
Da Pravi Stub redovno se niže –
U Kolonadi mudrosti, bez jada.

III.

Naš otac NOJE potom se javlja,
Zidar božanski, Nebom poučen;
I po zapovesti samog Stvoritelja,

King NIMROD fortify'd his Realm,
By Castles, Tow'rs, and Cities fair ;
MITZRA'M, who rul'd at Egypt's Helm,
Built Pyramids stupendous there.

II.

Nor JAPHET, and his gallant Breed,
Did less in Masonry prevail ;
Nor SHEM, and those that did succeed
To promis'd Blessings by Entail ;
For Father ABRAM brought from UR
Geometry, the Science good ;
Which he reveal'd, without demur,
To all descending from his Blood.

III.

Nay JACOB's Race at length were taught,
To lay aside the Shepherd's Crook,
To use Geometry were brought,
Whilst under Phar'oh's cruel Yoke,
'Till MOSES Master-Mason rose,
And led the HOLY LODGE from thence,
All Masons train'd, to whom he chose,
His curious Learning to dispense.

IV.

AHOLIAB and BEZALEEL,
Inspired Men, the TENT uprear'd ;
Where the Shechinah chose to dwell,
And Geometrick Skill appear'd :
And when these valiant Masons fill'd
Canaan, the learn'd PHENICIANS knew
The Tribes of Isra'l better skill'd
In Architecture firm and true.

V.

For DAGON 's House in Gaza Town,
Artfully propt by COLUMNS two ;
By SAMSON 's mighty Arms pull'd down
On Lords Philistian, whom it slew ;

Sagradi LAĐU, svet da bude spasen.
Po pravilima Geometrije bi sazidana,
Remek delo Arhitekture drevne;
Pomoć sinova, trojice izabrana,
Bila je deo te zamisli plemenite.

IV.

Iz Opšteg Potopa niko ne osta
Do Masona i njihovih žena;
Od njih, čovečanstvo se ponovo posta,
A Arhitektura cveta s vremena na vremena.
Kad se umnožiše, dođe dan,
Da Zemlju naseljavaju širom,
U ravnici ŠINARA, zemlji danoj,
MASONERIJi dadoše drugo rođenje s mirom.

V.

Većina ljudi tad biva pozvana,
Da grade Grad i Toranj visok;
Opšta Loža bila je oduševljena,
Masonstvo pokazalo snagu bez šoka.
Ali taština razgnevi Gospoda,
Te zbrka jezika plan im porazi;
No Umetnost, znanje što vodi do roda,
Zaboravljena nije, ni u toj stazi.

HORUS:

Ko može otkriti Kraljevsku Veštinu?
Ili pevati Tajnu u pesmi znanoj?
U Srcu Masona čuvana je dubinu,
I drevnoj Loži u nasledstvo danoj.
(Zastati ovde i nazdraviti sadašnjem VELIKOM MAJSTORU.)

DRUGI DEO

I.

Tako kad s BABELA se rasuše svi
U kolonije dalekih zemalja,
Svi pravi Masoni što dela su znali,

Tho' 'twas the finest Fabrick rais'd
By Canaan's Sons, could not compare
With the Creator's Temple prais'd,
For glorious Strength and Structure fair.
VI.

But here we stop a while to toast
Our MASTER's Health and Wardens both;
And warn you all to shun the Coast
Of Samson's Shipwrackt Fame and Troth;
His Secrets once to WIFE disclos'd
His Strength was fled, his Courage tam'd
To cruel Foes he was expos'd,
And never was a Mason nam'd.
C HORU S.

Who can unfold the Royal Art ?
Or sing its Secrets in a Song ?
They're safely kept in Masons HEART,
And to the ancient Lodge belong.
[Stop here to drink the Health of the Master and Wardens of this particular Lodge.

P A R T I I I.

I.
We sing of MASONS ancient Fame
When fourscore Thousand Crafts-
men stood,
Under the MASTERS of great Name
Three Thousand and six Hundred good,
Employ'd by SOLOMON the Sire
And Gen'ral MASTER-MASON too ;
As HIR AM was in stately Tyre,
Like Salem built by Masons true.
II.

The Royal Art was then divine,
The Craftsmen counsell'd from above,
The Temple did all Works outshine,

Predaše ih kroz vekove dalja.
Kralj NIMROD učvrsti svoju zemlju
Utvrđenjima, kulama i gradovima čestim;
MITZRA'IM, što Egipat tada vodiše celu,
Piramide podiže – čuda večitim gestima.
II.

Ni JAFET i njegovo viteško seme
Ne zaostadoše u masonstvu znanju,
Ni SEM i oni što primiše pleme
Blagoslovom po obećanom danju.
Otac AVRAM iz UR-a done
Geometriju, Nauku svetlu i dobru,
I otkri je svima, bez oklevanja tone,
Svom krvnom potomstvu, verom i odlukom dobru.
III.

Čak i sinovi JAKOVA naučiše tad
Da pastirski štap ostave postrance,
I Geometrijom ruke da grade sad,
Dok robovahu u faraonovoj vlasti.
Sve dok MOJSIJE, Majstor-Zidar posta,
I SVETU LOŽU odande povede;
Sve Masonski obučene, kojima posta
Učitelj znanja što mudrost svede.

IV.
AHOLIAB i BEZALEL, ljudi nadahnuti,
Podigoše ŠATOR gde BOŽANSTVO boravi;
Gde znanje Geometrije poče da blista,
Dok sveto svetlo iznutra se javi.
A kada MASONI u Kanaanu preuzeše mesto,
FENIČANI učeni otkriše istinu celu –
Da plemena IZRAELOVA, mudro i čvrsto,
ARHITEKTURI znaju više no iko pre ili posle u delu.

V.
Za DAGONOVU kuću u Gazi gradu,

The wond'ring World did all approve,
Ingenious Men, from every Place,
Came to survey the glorious Pile ;
And when return'd, began to trace,
And imitate its lofty Style.

III.

At length the GRECIANS came to know
Geometry, and learnt the Art,
Which great PY THAGOR AS did show,
And Glorious EUCLID did impart ;
Th' amazing ARCHIMEDES too,
And many other Scholars good ;
'Till ancient ROMANS did review
The Art, and Science understood.

IV.

But when proud ASIA they had quell'd,
And GREECE and EGYP T overcome,
In Architecture they excell'd,
And brought the Learning all to ROME ;
Where wise V ITRU V IUS , Master prime
Of Architects, the Art improv'd,
In Great AUGUSTUS' peaceful Time,
When Arts and Artists were belov'd.

V.

They brought the Knowledge from the East ;
And as they made the Nations yield,
They spread it thro' the North and West,
And taught the World the Art to build,
Witness their Citadels and Tow'rs.
To fortify their Legions fine,
Their Temples, Palaces, and Bow'rs,
That spoke the Masons GR AND DE-
SIGN.

VI.

Thus mighty Eastern Kings, and some
Of Abram's Race, and Monarchs good,

Na DVA STUBA vešto oslonjenu snagu,
Što SAMSON je rušio rukama hrabro,
Na knezove Filisteje—pade im zlatu.
Premda to beše veličanstveno zdanje
Što sinovi Kanaana sagradiše,
Ne mogaše se meriti s Hramom Stvoritelja,
Po snazi, lepoti, uzvišenosti – ni priče.

VI.

Ali sad zastanimo da nazdravimo
Zdravlju MAJSTORA i Nadzornicima s njim;
I sve vas upozoravamo da izbegnete
Put brodoloma Samsonovih snova i snim.
Jer kad Tajnu svojoj ŽENI otkri,
Moć ga napusti, Hrabrost mu svene,
Neprijatelju izručen, slep i slab,
Od tada kao Mason—više se ne spomene.

HORUS:

Ko može otkriti Kraljevsku Umetnost?
Ili opevati Tajnu u pesmi znanoj?
U srcu Masona bezbedno je skrivena,
I drevnoj Loži kao nasledstvo danoj.
(Zastati ovde i nazdraviti Majstoru i Nadzornicima ove Lože.)

TREĆI DEO

I.

Pevaćemo o MASONA staroj slavi,
Kad osamdeset hiljada Zanatlija jakih
Stajaše pod upravom MASTORA znanih –
Tri hiljade i šest stotina, mudrih i dragih –
U službi SOLOMONA, kralja i Oca,
VELIKOG MAJSTORA celog sveta znanog,
Kao i HIRAM u gradu TIRU bogatom,
Gde Masoni prave zdanje slavom okrunjeno.

II.

Kraljevska Umetnost tada beše sveta,
Zanatlije savet dobijahu s visina,
Hram nadmaši sva zemaljska dela –

Of Egypt, Syria, Greece, and Rome,
True Architecture understood
No wonder then if Masons join,
To celebrate those Mason Kings,
With solemn Note and flowing Wine,
Whilst ev'ry Brother jointly sings,
C HORU S.

Who can unfold the Royal Art ?
Or sing its Secrets in a Song ?
They're safely kept in Mason's HEART,
And to the ancient Lodge belong.
[Stop here to drink to the glorious Memory
of Emperors, Kings, Princes, Nobles, Gen-
try, Clergy, and learned Scholars that ever
propagated the Art.

P A R T I V .

I.
OH ! glorious Days for Masons wise,
O'er all the Roman Empire when
Their Fame, resounding to the Skies,
Proclaim'd them good and useful Men;
For many Ages thus employ'd,
Until the Goths with warlike Rage,
And brutal Ignorance, destroy'd
The Toil of many a learned Age.
II.
But when the conqu'ring Goths were brought
T'embrace the Christian Faith, they found
The Folly that their Fathers wrought,
In loss of Architecture sound.
At length their Zeal for stately Fanes,
And wealthy Grandeur, when at Peace,
Made them exert their utmost Pains,
Their Gothic Buildings to up-raise.
III.

Ceo svet mu dade priznanja čista.
Učeni Ljudi iz raznih krajeva,
Dolazili su da to čudo razgledaju;
I kada bi se kući vratili tada,
Počinjali stil visoki da oponašaju.

III.

Na kraju, GRČI spoznaše Geometriju,
I naučiše Umetnost od starine,
Koji PYTAGORA veliki objavi,
A slavni EUKLID znanjem zapečati fine.
Zapanjujući ARHIMEDES takođe,
I mnogi drugi Učenjaci dobri;
Sve dok je RIMLJANIN staru Umetnost
Proučavao i znanjem obasuo robri.

IV.

Kad Aziju gordu pokoriše svi,
I GRČKU i EGIPAT zauzeše snažno,
U Arhitekturi zablistaše oni,
I znanje sve donesoše u RIM – važno.
Tamo VITRUVIJE, Majstor premudri,
Umetnost do savršenstva podiže tada,
U vreme AVGUSTA, kad sve beše mirno,
Kad se znanje i umetnik posebno rada.

V.

Oni znanje donesoše s Istoka blaga,
I kako narode pokoriše redom,
Rasprostraniše ga po Severu i Zapadu svuda,
Učiše svet kako da zida stenom.
Svedoci su njihovi gradovi i kule,
Za utvrđenje svojih legija ponosnih,
Hramovi, dvorci i vrtovi šareni,
Koji govore o MASONA VELIKOM NAUMU tih.

VI.

Tako Istočni Kraljevi silni,

Thus many a sumptuous lofty Pile
Was rais'd in every Christian Land,
Tho' not conform to Roman Style,
Yet which did Reverence command :
The King and Craft agreeing still,
In well form'd Lodges to supply
The mournful Want of Roman Skill
With their new sort of Masonry.
IV.

For many Ages this prevails,
Their Work is Architecture deem'd ;
In England, Scotland, Ireland, Wales,
The Craftsmen highly are esteem'd,
By Kings, as Masters of the Lodge,
By many a wealthy noble Peer,
By Lord and Laird, by Priest and Judge,
By all the People every where.

V.
So Masons ancient Records tell,
King Athelstan, of Saxon Blood,
Gave them a Charter free to dwell
In Lofty Lodge, with Orders good,
Drawn from old Writings by his Son,
Prince Edwin, General Master bright,
Who met at York the Brethren soon,
And to that Lodge did all recite.

VI.
Thence were their Laws and Charges fine
In ev'ry Reign observ'd with Care,
Of Saxon, Danish, Norman Line,
Till British Crowns united were :
The Monarch First of this whole Isle
Was learned James a Mason King,
Who first of Kings reviv'd the Style
Of great Augustus : therefore sing.
C H O R U S .

I neki iz Avramove loze stari,
Egipta, Sirije, Grčke i Rima vladari milni,
Arhitekturu pravu znali su da stvaraju pravi.
Ne čudi stoga što Masoni pevaju
O tim Maponskim Kraljevima slavnim,
Uz note svečane i vino što protiče sjaju,
Dok svaki Brat pesmu peva jednim glasom pravim.

HORUS:

Ko može otkriti Kraljevsku Umetnost?
Ili opevati Tajnu u pesmi znanoj?
U srcu Masona bezbedno je skrivena,
I drevnoj Loži kao nasledstvo danoj.
*(Zastati ovde i nazdraviti slavnoj uspomeni na careve, kraljeve,
prinčeve, plemstvo, sveštenstvo i učene ljude koji su ikada širili
ovu Umetnost.)*

ČETVRTI DEO

I.

O, slavna vremena za mudre Maponske dane,
Kad kroz celo Rimsko Carstvo glas im do neba jeknu,
Proslavljani kao ljudi korisni i valjane strane,
Koji su mnoge vekove gradili – znanjem nek' pukne!
Ali kad Goti u ratnom besu
I surovoj neznanju sve porušiše,
Zatriješe trud izučene rase,
Dela vekova oni zbrisaše.

II.

Ali kad pobednički Goti Hrista prigriše,
Shvatiše ludost svojih očeva što sve porušiše.
Bez Arhitekture što Rimljani stvoriše,
Osetiše gubitak kad u miru stanoviše.
Pa njihov zanos za bogate hramove i dvorove,
Kad ratove zameni mir i spokoj,
Navede ih da grade visoke tornjeve,

Who can unfold the Royal Art ?
Or sing its Secrets in a Song ?
They're safely kept in Mason's Heart,
And to the ancient Lodge belong.
[Stop here to drink to the happy Memory of
all the Revivers of the ancient Augustan
Style.

P A R T V .

I.

THUS tho' in Italy the Art
From Gothick Rubbish first was rais'd;
And great Palladio did impart
A Style by Masons justly prais'd :
Yet here this mighty Rival Jones,
Of British Architects the prime,
Did build such glorious Heaps of Stones,
As ne'er were match'd since Cæsar's
Time.

II.

King Charles the first, a Mason too,
With several Peers and wealthy Men,
Employ'd him & his Craftsmen true,
'Till wretched Civil Wars began.
But after Peace and Crown restor'd,
Tho' London was in Ashes laid,
By Masons Art and good Accord,
A finer London rear'd its Head.

III.

King Charles the second raised then
The finest Column upon Earth,
Founded St. Paul's, that stately Fane,
And Royal Change, with Joy and Mirth:
But afterwards the Lodges fail'd ;
Till great Nassau the Tast reviv'd,
Whose bright Example so prevail'd

Svojim Gotikom, iz sve snage i volje svoj.

III.

Tako nastaje zdanja bogata, visoka,
U svakoj hrišćanskoj zemlji sjajna,
Iako nisu bila rimska duboka,
Ipak su ulivala poštovanja trajna.
Kraljevi i Zanatlije behu u dogovoru,
U Ložama dobro organizovanim,
Da Rimsko znanje u neskladu sporom
Nadomeste stilom novoosmišljenim.

IV.

Taj običaj vekovima vlada,
Njihovo delo behu zvali Arhitektura prava;
U Engleskoj, Škotskoj, Irskoj, Velsu sada,
Zanatlije visoko behu na dvorovima slava.
Kod Kraljeva – kao Majstori Lože,
Kod mnogih plemića velikog roda,
Kod Lordova, Sveštenika, Sudija što može,
Kod naroda svuda – Masoni su bila gospoda.

V.

Tako drevne Masonske zapisi govore:
Kralj ETELSTAN, od saksonske krvi čist,
Dade im Povelju da borave slobodno gore
U Ložama visokim, s Redom što blista i miri.
Na osnovu starih spisa, njegov sin EDVIN,
Generalni Majstor, pravedan i sjajan,
Okupi Braću u YORKU jednog dana fin,
I čita im Zakone Lože, redom i tajanstven.

VI.

Otađ se ti Zakoni i Odredbe fine
Poštovahu pažljivo u svakom vladaru,
Saksonskim, Danskim i Norman linije čitave,
Sve dok se krune Britanske ne spojiše u paru.
Prvi Monarh čitavog Ostrva Velikog
Beše učenici Džejms, Kralj i Mason istinski,

That ever since the Art has thriv'd.

IV.

Let other Nations boast at will,
Great Britain now will yield to none,
For true Geometry and Skill,
In building Timber, Brick, and Stone;
For Architecture of each sort,
For curious Lodges, where we find
The Noble and the Wise resort,
And drink with Craftsmen true and
kind.

V.

Then let good Brethren all rejoice,
And fill their Glass with chearful
Heart,
Let them express with grateful Voice
The Praises of the wondrous Art ;
Let ev'ry Brother's Health go round,
Not Fool or Knave but Mason true,
And let our Master's Fame resound,
The noble Duke of MON TAGU.
C H O R U S .

Who can unfold the Royal Art ?
Or sing its Secrets in a Song ?
They're safely kept in Mason's Heart,
And to the ancient Lodge belong.

THE

Warden's Song ;OR ANOTHER
HISTORY of MASONRY .
COMPOS'D

Since the most noble Prince PHILIP Duke of WHARTON
was chosen GRAND-MASTER .
To be sung and play'd at the Quarterly Communication.

I.

Koji kao prvi među Kraljevima slavi se mnogo
Što obnovi Stil velikog Augusta – zato pevaj iskreni.

HORUS:

Ko može otkriti Kraljevsku Veštinu?
Ili opevati Tajnu u pesmi znanoj?
U srcu Masona bezbedno je skrivena,
I drevnoj Loži kao nasledstvo danoj.
*(Zastati ovde i nazdraviti srećnom sećanju na sve koji su
obnovili drevni Augustovski Stil.)*

PETI DEO

I.

Iako je u Italiji Umetnost
Od Gotike podignuta iz ruševine,
Veliki PALLADIO prenese sposobnost
Stila koji Masoni hvališe bez mržnje.
Ali ovde, veliki rival – INIGO JONES,
Prvi među britanskim Arhitektima slavnim,
Sazida gomile kamena, sjajne zone,
Kakve se ne vide još od vremena Cezara slavnog.

II.

Kralj ČARLS PRVI, Mason takođe bio,
Sa mnogim Plemstvom i ljudima bogatim,
Zaposli JONESA i Zanatlije što grad bio,
Dok Građanski ratovi ne otpočeše strahovitim.
Ali kad se kruna povrati i mir nastupi,
Iako London u pepelu tada ležашe,
Zahvaljujući Masonima i saglasju što vlada,
London lepši od pre uskrsnu, snažno i jaše.

III.

Tada Kralj ČARLS DRUGI podiže,
Najlepši Stub koji Zemlja vide dotle;
Utemelji Crkvu Sv. Pavla, sjajnu beše,
I Kraljevsku Razmenu, s veseljem i note.
Ali kasnije Lože oslabiše silno;

WHEN e'er we are alone,
And ev'ry Stranger gone,
In Summer, Autumn, Winter, Spring,
Begin to play, begin to sing,
The mighty Genius of the lofty Lodge,
In ev'ry Age
That did engage
And well inspir'd the Prince, the Priest,
the Judge,
The Noble and the Wise to join
In rearing Masons Grand Design.

II.

The Grand Design to rear,
Was ever Mason's Care,
From Adam down before the Flood,
Whose Art old Noah understood,
And did impart to Japhet, Shem and Ham,
Who taught their Race
To build apace
Proud Babel's Town and Tow'r, until it came
To be admir'd too much, and then
Dispersed were the Sons of Men.

III.

But tho' their Tongues confus'd
In distant Climes they us'd,
They brought from Shinar Orders good,
To rear the Art they understood :
Therefore sing first the Princes of the Isles ;
Next Belus great,
Who fixt his Seat
In old Assyria, building stately Piles ;
And Mitzraim's Pyramids among
The other Subjects of our Song.

IV.

And Shem, who did instil
The useful wondrous Skill

Dok veliki NASSAU ukus obnovi zračno,
Čiji sjajni primer ubedi narod milno –
I od tada Umetnost cveta stalno i snažno.

IV.

Nek druge nacije se hvale koliko žele,
Velika Britanija sad nikom ne ustupa delo,
Jer Geometriju i Umetnost zna se – cele,
U građenju drveta, cigle i kamena belo.
Za Arhitekturu svake vrste što blista,
Za Lože radoznale, gde se okupljaju umni,
Plemići i Mudri, uz piće i dela čista,
Zajedno s Majstorima od srca – dobri, skromni.

V.

Neka se sada, Braćo draga,
Radost širi, čaša blista,
Neka pesma srce spaja,
Zahvalnost za Umetnost čista!
Nek zdravica za svakog krene,
Za Mazona, poštena, pravog svuda,
Nek Majstorov glas se visoko čuje —
Za vojvodu slavnog MONTAGUA svuda!

HORUS:

Ko može otkriti Kraljevsku Umetnost?
Ili opevati Tajnu u pesmi znanoj?
U srcu Mazona bezbedno je skrivena,
I drevnoj Loži kao nasledstvo danoj.

**PESMA NADZORNIKA, ILI DRUGA
ISTORIJA MASONERIJE**

**Napisana otkad je plemeniti princ FILIP, vojvoda od
WHARTONA,
izabran za VELIKOG MAJSTORA.**

Into the Minds of Nations great :
And Abram next, who did relate
Th' Assyrian Learning to his Sons, that when
In Egypt's Land
By Pharoah's Hand,
Were roughly taught to be most skilful Men;
Till their Grand-Master Moses rose
And them deliver'd from their Foes.

V.
But who can sing his Praise,
Who did the Tent upraise ?
Then sing his Workmen true as Steel,
Aholiab and Bezaleel ;
Sing Tyre and Sydon, and Phenicians old.
But Samson's Blot
Is ne'er forgot :
He blabb'd his Secrets to his Wife, that sold
Her Husband, who at last pull'd down
The House on all in Gaza Town.

VI.
But Solomon the King
With solemn Note we sing,
Who rear'd at length the Grand Design,
By Wealth, and Pow'r, and Art divine;
Helpt by the learned Hiram Tyrian Prince,
By Craftsmen good,
That understood
Wise Hiram Abif's charming Influence :
He aided Jewish Masters bright,
Whose curious Works none can recite.

VII.
These glorious Mason Kings
Each thankful Brother sings,
Who to its Zenith rais'd the Art,
And to all Nations did impart
The useful Skill: For from the Temple

(Da se peva i svira na kvartalnim Zborovima.)

I.
Kad god ostanemo sami,
I stranci svi već nestanu,
U leto, jesen, zimi, proleću —
Započni pesmu, svirku bez jauka —
O geniju Lože uzvišene,
Kroz vekove sve,
On podstakne sve,
Kralja, sveštenika, sudiju, kneževe —
Da svi se slože, puni žara,
Za Masonske Naum Velikog Majstora.

II.
Veliki Naum da se podigne —
Briga Masona to je stara,
Od Adama još pre Potopa,
Umetnost znao Noje bez stara,
I prenese je na Jafeta, Sema i Hama,
Koji naučiše rod svoj sav
Da grade brzo, čvrsto i pravo —
Grad Vavilon i Kulu slavnu,
Što potom ljudstvo razdvoji slavom.

III.
Al' i kad jezici se pomešale,
I narodi se razidoše daleko,
Iz Šinara sa sobom odnesuše
Red koji poznaše vešto i vekovno.
Zato pevaj najpre o knezovima sa Ostrva,
Zatim o BELU,
Koji svoj presto
Postavi u Asiriji — gradiše palate silne belo.
I MITZRAIMOVE piramide stoje

fine,
To ev'ry Land,
And foreign Strand,
The Craftsmen march'd, and taught the
Grand Design ;
Of which the Kings, with mighty Peers,
And learned Men, were Overseers.

VIII.

Diana's Temple next,
In Lesser Asia fixt ;
And Babylon's proud Walls, the Seat
Of Nebuchadnezzar the Great ;
The Tomb of Mausolus, the Carian King ;
With many a Pile
Of lofty Style
In Africa and Greater Asia, sing,
In Greece, in Sicily, and Rome,
That had those Nations overcome.

IX.

Then sing Augustus too,
The Gen'ral Master true,
Who by Vitruvius did refine
And spread the Masons Grand Design
Thro' North and West ; till ancient Brit-
ons chose
The Royal Art
In ev'ry Part,
And Roman Architecture could disclose;
Until the Saxons warlike Rage
Destroy'd the Skill of many an Age.

X.

At length the Gothick Style
Prevail'd in Britain's Isle,
When Masons Grand Design reviv'd,
And in their well form'd Lodges thriv'd,
Tho' not as formerly in Roman Days :

Među temama pesme naše što poje.

IV.

I SEM, koji znanje prenese
Narodima velikim korisne veštine,
I AVRAM, koji učene reči plete
Svojim sinovima — mudrosti širine.
A kad u Egiptu robovaše
Pod faraonovim strogim jarmom,
Umećem velikim obogatiše
Umetnost, dok MOJSIJE ne posta glavarom —
I izbavi ih iz neprijateljskog zla,
Uputivši ih u Znanja pravila.

V.

Al' ko može pesmom opisati njega
Što Šator Sveti podiže Boga?
Pevajmo o radnicima čvrstima kao čelik —
AHOLIABU i BEZALEELU neka je slava velika!
Pevajmo o Tiru i Sidonu drevnom,
I o starim Feničanima slavnim,
Al' mrlja Samsonova zaboravljena nije —
Tajnu ženi otkri, pa u nesreći pade,
Jer ona ga izda i kuću celu —
Na Gazu sruši, sve neprijatelje pade.

VI.

Ali SOLOMONA, Kralja mudrog,
Pesmom svečanom veličajmo sada —
On dovrši Veliki Naum uzvišeni,
Bogatsvom, Moći, i Božjom milošću tada.
Pomoći mu dođe HIRAM princ iz TIRA,
Majstori vešti,
Svesni veštine čiste,
Sa HIRAM ABIFOM, što znanjem svira —
Uz Majstore Judejske svetlog sjaja,
Dela stvoriše što niko ne ponavlja.

VII.

Yet sing the Fanes
Of Saxons, Danes,
Of Scots, Welch, Irish ; but sing first the
Praise
Of Athelstan and Edwin Prince,
Our Master of great Influence.

XI.
And eke the Norman Kings
The British Mason sings :
Till Roman Style revived there,
And British Crowns united were
In learned James, a Mason King, who rais'd
Fine Heaps of Stones
By Inigo Jones,
That rival'd wise Palladio, justly prais'd
In Italy, and Britain too,
For Architecture firm and true.

XII.
And thence in ev'ry Reign
Did Masonry obtain
With Kings, the Noble and the Wise,
Whose Fame resounding to the Skies,
Excites the present Age in Lodge to join,
And Aprons wear,
With Skill and Care,
To raise the Masons ancient Grand Design,
And to revive th' Augustan Style
In many an artful glorious Pile.

XIII.
From henceforth ever sing
The Craftsman and the King,
With Poetry and Musick sweet
Resound their Harmony compleat ;
And with Geometry in skilful Hand,
Due Homage pay,

Te slavne Kraljeve Masona
Sada svaka Braća zahvalno poje,
Jer oni do vrhunca Umetnost digoše,
I narodima sveta je dadoše svoje.
Jer iz Hrama svetog, lepote fine,
Do svake zemlje,
I obale strane,
Zanat se raširi — Velikog Nauma istine;
A Kraljevi, kneževi i učenici ljudi —
Bahu nadzornici tog Dela što svuda budi.

VIII.
Zapevajmo sad i o Hramu Dijane,
U Maloj Aziji on visoko plane;
I Vavilonskim zidovima ponosnim,
Prestonici cara velikog Nabukodonosora glasnim;
I grobnici Mausola, kralja Karije stare,
I mnogim građevinama
Visoke čari,
U Africi i Aziji širom znane,
U Grčkoj, Siciliji i Rimu večno slavljene,
Koje te narode slave dok god traje vreme.

IX.
Zapevajmo i o AUGUSTU slavnome,
Istinskom Velikom Majstoru od Umetnosti svetovne,
Koji sa VITRUVIJEM znanje pročisti
I Masonski Naum širom sveta raširi čisti,
Na Sever i Zapad sve do Britanije stare,
Gde kraljevski Zanat
Posta svetinju znat,
I Rimska Arhitektura zračiše iz svakog žara;
Dok ratnički Saksoski bes,
Ne sruši znanje mnogih vekova pre.

X.
Na kraju Stil Gotički prevlada
Na britanskim ostrvima svuda;

Without Delay,
 To Wharton's noble Duke our Master Grand
 He rules the Free-born Sons of Art,
 By Love and Friendship, Hand and Heart.
 C H O R U S .
 Who can rehearse the Praise,
 In soft Poetick Lays,
 Or solid Prose, of Masons true,
 Whose Art transcends the common View?
 Their Secrets, ne'er to Strangers yet expos'd,
 Preserv'd shall be
 By Masons Free,
 And only to the ancient Lodge disclos'd ;
 Because they're kept in Masons Heart
 By Brethren of the Royal Art.

THE
 FELLOWCRAFTS SONG :
 By our Brother CHARLES DELAFAYE , Esq;
 To be sung and play'd at the GRAND - FEAST.

I.
 H
 AIL Masonry ! thou Craft divine !
 Glory of Earth, from Heav'n reveal'd;
 Which dost with Jewels precious shine,
 From all but Masons Eyes conceal'd.
 C H O R U S .
 Thy Praises due who can rehearse
 In nervous Prose, or flowing Verse ?
 II.
 As Men from Brutes distinguish'd are,
 A Mason other Men excels ;
 For what's in Knowledge choice and rare
 But in his Breast securely dwells ?
 C H O R U S .
 His silent Breast and faithful Heart

Kad se Naum Masonski obnovi
 I u dobro uređenim Ložama ponovo oživi.
 Premda ne kao u dane Rima slavnog:
 No hramove pevamo
 Saksonskih, Danskih naroda,
 Škotskih, Velških, Irskih; no najpre slavu podižemo
 ATHELSTANU i princu EDVINU glasnome,
 Našem Majstoru uticajnome.

XI.
 I kraljeve Normanske
 Britanski Mason peva slavne:
 Sve dok Rimski Stil ožive ne biva
 I britanske krune ujedinjene bivaju živa,
 U učenom Jakovu, kralju Masonu znanom,
 Koji stvori divne građevine
 Uz INIGA JONSA veštine,
 Što rival je velikom PALLADIJU hvaljenom
 U Italiji, ali i u Britaniji zemlji,
 Za Arhitekturu čvrstu, čistu i vešti temeljni.

XII.
 I od tada, kroz svaku vlast
 Masonerija ima carsku čast;
 Kod kraljeva, plemstva i mudraca redom,
 Čije se ime diže nebesima sledom,
 Podstičući današnje vreme da Loži se priključi,
 Da kecelje nosi,
 Sa znanjem i ponosom nosi,
 Da Naum Masonski drevni opet se uključi,
 I da oživi Augustanski Stil
 U mnogim građevinama slavnim, veštima i mil.

XIII.
 Od sada pa nadalje pevajte
 O Majstoru i o kralju sve,

Preserve the Secrets of the Art.

III.

From scorching Heat, and piercing Cold;
From Beasts, whose Roar the Forest rends;
From the Assaults of Warriours bold
The Masons Art Mankind defends.

C H O R U S .

Be to this Art due Honour paid,
From which Mankind receives such Aid.

IV.

Ensigns of State, that feed our Pride,
Distinctions troublesome, and vain !
By Masons true are laid aside :
Art's free-born Sons such Toys disdain;

C H O R U S .

Ennobled by the Name they bear,
Distinguished by the Badge they wear.

V.

Sweet Fellowship, from Envy free :
Friendly Converse of Brotherhood ;
The Lodge's lasting Cement be !
Which has for Ages firmly stood.

C H O R U S .

A Lodge, then built, for Ages past
Has lasted, and will ever last.

VI.

Then in our Songs be Justice done
To those who have enrich'd the Art,
From Jabal down to Burlington,
And let each Brother bear a Part.

C H O R U S .

Let noble Masons Healths go round ;
Their Praise in lofty Lodge resound.

T H E

Enter'd 'PRENTICES SONG.

By our late B R O T H E R

Uz poeziju i muziku slatku

Nek Harmonične note zatrepće kratko;

A uz Geometriju u ruci veštoj,

Ukažite Počast

Bez ikakve opasnosti,

Vajrtanskom Vojvodi našem Velikom Majstoru — čast!

On vlada Sinovima slobodno rođenim u Veštini,

S ljubavlju i prijateljstvom, u srcu i ruci čvrstini.

HOR:

Ko hvalu može da iskaže

U stihovima blagim ili prozi snažnoj draže,

Za Masonsku veštinu i bratstvo vešto,

Čije je znanje očima sveta često

Neshvatljivo, skriveno, nikad strancima izloženo,

Čuvano će biti

U srcima što kite

Samo drevne Lože bratstvo rođeno ;

Jer čuvaju ga srca Masonska

Braća Kraljevske Veštine vladarska.

PESMA POMOĆNIKA:

Autor: brat Charles Delafaye, Esq.

Peva se i svira na Velikoj gozbi.

I.

ZDRAVO Masonerijo! Veštino božanska!

Slavo zemlje, s neba otkrivena blistava!

Što draguljima svetliš krasna,

Al' samo za oči Masona izrečena.

HOR:

Ko može Tvoje pohvale da izrekne

U prozi snažnoj il' pesmi mekane reke?

II.

Kao što se ljudi od zveri razdvoje,

Tako Mason druge ljude nadvisuje ;

Jer znanje retko i mudro čuva

U grudima svojim, iskrenog srca duva.

HOR:

Mr. M A T T H E W B I R K H E A D , deceas'd.
To be sung when all grave Business is over, and with the M A S T
E R's Leave.

I.
COME let us prepare,
We Brothers that are
Assembled on merry Occasion :
Let's drink, laugh, and sing ;
Our Wine has a Spring :
Here's a Health to an Accepted Mason.

II.
The World is in pain
Our Secrets to gain,
And still let them wonder and gaze on ;
They ne'er can divine
The Word or the Sign
Of a Free and an Accepted Mason.

III.
'Tis This, and 'tis That,
They cannot tell What,
Why so many Great Men of the Nation
Should Aprons put on,
To make themselves one
With a Free and an Accepted Mason.

IV.
Great Kings, Dukes, and Lords,
Have laid by their Swords,
Our Myst'ry to put a good Grace on,
And ne'er been asham'd
To hear themselves nam'd
With a Free and an Accepted Mason.

V.
Antiquity's Pride
We have on our side,
And it maketh Men just in their Station:

U grudima tihim, u srcu vernom,
Čuvaju se Tajne Veštine večnom.

III.
Od žege vrele i hladnoće što prodire,
Od zveri čiji urlik šumu razdire,
Od napada ratnika smelih i žestokih —
Masonska Veština čovek štiti veštinom koraka lakih.

HOR:
Poštujmo ovu veštinu s čašću svetom,
Jer štiti čovečanstvo hrabro i svetom.

IV.
Simboli vlasti što gordost hrane,
Razlike dosadne, u suštini prazne,
Pravi Mason sve to odbacuje,
Sinovi Veštine slobodno rođeni to ne poštuju.

HOR:
Oni se plemstvom imenom ponose,
I znakom što na grudima im ponosno stoje.

V.
Slatko Bratstvo, bez zavisti i zlobe:
Prijateljski razgovori u bratstvu do groba!
Cement Lože što večito traje,
Što stolicima čvrsto stoji i sjaje.

HOR:
Loža koja stoji vekovima čitavim,
Stajaće još mnogo vekova neuništivim.

VI.
Zato u pesmi pravdu odajte
Onima što Veštinu su obogatili i podigli sjajno;
Od Jabala pa sve do Burlingtona slavnog,
I nek svaki Brat svoj deo zapeva hrabro.

HOR:
Nek zdravice slavnih Masona idu u krug,
Nek u Loži odjekne njihov hvalospev — dug!

There's nought but what's good
To be understood
By a Free and an Accepted Mason.
VI.
Then join Hand in Hand,
T'each other firm stand,
Let's be merry, and put a bright Face on:
What Mortal can boast
So NOBLE A TOAST,
As a Free and an Accepted Mason ?

A New SONG.

I.
WH AT though they call us Masons
Fools,
We prove by Geometry and Rules,
We've Arts are taught in all our Schools;
They charge us falsely then.
We make it plainly to appear,
By our Behaviour every where
That where you meet a Mason, there
You meet a Gentleman.

II.
'Tis true we once have charged been
With Disobedience to our Queen ;
But after Monarchs plain have seen,
The Secrets they have sought.
We hatch no Plots against the State,
Nor 'gainst great Men in Power prate
But all that's generous, good and great
Is daily by us taught.

III.
What noble Structures do we see
By ancient Brethren raised be !
The World's surpriz'd, and shall not we

Pjesma Učenika
Autor: naš pokojni brat Matthew Birkhead
Pjeva se kada su svi ozbiljni poslovi završeni i uz dozvolu
Majstora

I.
Hajde da se spremimo,
Mi braća što smo se okupili
Povodom radosnog događaja:
Pijmo, smijmo se i pjevajmo;
Naše vino ima snagu:
U zdravlje jednog primljenog Masona.

II.
Svijet se muči
Da sazna naše tajne,
I neka se i dalje čude i zure;
Nikada neće moći dokučiti
Ni Riječ ni Znak
Slobodnog i primljenog Masona.

III.
Kažu da je ovo, kažu da je ono,
A ne znaju ni šta,
Zašto toliko Velikih Ljudi nacije
Oblači pregače
Da bi postali jedno
Sa slobodnim i primljenim Masonom.

IV.
Veliki kraljevi, vojvode i lordovi
Odbacili su mačeve
Da bi našoj Tajni dali poštovanje,
I nikada se nisu stidjeli
Da čuju kako ih nazivaju
Slobodnim i primljenim Masonom.

V.

Then honour Masonry ?
Let those that do despise the Art
Live in a Cave in some Desert,
And herd with beasts from Men apart,
For their Stupidity.

IV.

View but those Savage Nations, where
No Masonry did e'er appear,
What strange unpolish'd Brutes they are!
Then honour Masonry.
It makes us courteous, easy, free,
Generous, honourable, and gay ;
What other Art the like can say ?
Here's a Health to Masonry.

L O N D O N , this 17th Day of January, 1722,3.

AT the Quarterly Communication, This Book, which
was undertaken at the Command of His GR ACE the
DU K E of MON TAG U, our late Grand-Master, having
been regularly approved in Manuscript by the Grand-Lodge,
was this Day produced here in Print, and approved by the
SOCI E T Y : Wherefore we do hereby Order the same to be
Published, and recommend it for the Use of the LOD GE S.
PHILIP DUK E of W H A RTON, Grand-Master.
J. T. DESAGULIERS, Deputy Grand-Master.
F I N I S.

Editorial Note

James Anderson (c.1679-1739) was born and educated in Aberdeen, Scotland. He was ordained a minister in the Church of Scotland in 1707, and moved to London, where he ministered to the Glass House Street congregation until 1710, and to the Presbyterian church in Swallow Street until 1734, and at Lisle Street Chapel until his death. He is reported to have lost a large sum of money in the South Sea Company crash of 1720. Anderson was a Master of a

Drevnost i ponos
Imamo na svojoj strani,
I to ljude čini pravednim na svom mjestu:
Ništa osim dobra
Ne može se shvatiti
Od slobodnog i primljenog Masona.
VI.

Zato se uhvatimo za ruke,
Stojmo čvrsto jedan uz drugoga,
Budimo veseli i s osmijehom na licu:
Koji smrtnik se može pohvaliti
Tako plemenitom zdravicom
Kao slobodan i primljeni Mason?

Nova pjesma

I.

Šta ako nas zovu Masonima – budalama,
Mi dokazujemo geometrijom i pravilima
Da imamo znanja koja se uče u svim školama;
Lažno nas optužuju, dakle.
Jasno pokazujemo
Svojim ponašanjem gdje god se nađemo
Da gdje god sretnoš Masona,
Tamo sretnoš i gospodina.

II.

Istina je da su nas nekad optužili
Za neposlušnost prema kraljici;
Ali kasniji su monarsi jasno vidjeli
Tajne koje su tražili.

Ne kujemo zavjere protiv države,
Ne govorimo protiv ljudi na vlasti;
Sve što je velikodušno, dobro i plemenito
Svakodnevno učimo.

III.

Kakve veličanstvene građevine vidimo
Što su ih drevna braća podizala!

Masonic lodge and a Grand Warden of the Grand Lodge. He was commissioned to write this history of the Free-Masons by the Grand Lodge of London and Westminster in September of 1721, and it was published in 1723. A second edition, much expanded, appeared in 1738. The work was translated into many languages, including Dutch (1736), German (1741), and French (1745). His other published works include Royal Genealogies (1732), A Defence of Masonry (1738?), News from Elysium (1739), and A Genealogical History of the House of Yvery (1742). His authorship of the present work is declared on page 80.

Benjamin Franklin (1706–1790) came to Philadelphia from Boston in 1723, and opened his own printing business in 1728, in partnership with Hugh Meredith, who left in 1730. He began to publish the Pennsylvania Gazette in October of 1729 and became the official printer for the colony of Pennsylvania in 1731. Franklin was admitted to the St. John's Lodge of Free-Masons in January of 1731, became a junior grand warden of the lodge in June of 1732, and Grand Master of Masons of Pennsylvania in June of 1734. He advertised his edition of The Constitutions of the Free-Masons as "just published" in the Pennsylvania Gazette for May 16, 1734 (at a price of 2s.6d., or bound at 4s.). Franklin's connections with Masonry were very important for his professional, intellectual, and political careers, and he maintained them throughout his life, not only in America, but in England and France, as well.

The edition of The Constitutions of the Free-Masons that Franklin produced in Philadelphia in 1734 is a fairly faithful reprinting of the London original of eleven years earlier. It omits only the musical scores for some of the songs, the engraved frontispiece and coat of arms of the Duke of Montagu, and the Hebrew type occurring in the note to page 15 in this edition. In general, it is not as ornate or as typographically complex as the London edition, although clearly the effort was made to produce an attractive and fully ornamented book. It consisted of 96 pages, with the

Svijet je zadivljen – a zar i mi ne bismo
Trebali poštovati Masoneriju?

Neka oni koji umjetnost preziru
Žive u pećinama pustinjaškim,
I sa zvijerima se druže, daleko od ljudi,
Zbog svoje gluposti.

IV.

Pogledajte samo ona divlja plemena,
Gdje Masonerija nikada nije postojala –
Kako su to čudna, neotesana stvorenja!
Zato poštuju Masoneriju.

Ona nas čini učtivim, otvorenim,
Velikodušnim, časnim i vedrim;
Koja druga umjetnost to može reći?
U zdravlje Masonerije!

London, 17. januara 1722/3.

Na kvartalnom zasjedanju, ova Knjiga, koja je sastavljena po nalogu Njegove Milosti vojvode od Montagua, našeg prethodnog Velikog Majstora, i koja je prethodno bila odobrena u rukopisu od strane Velike Lože, danas je predstavljena u štampanom obliku i odobrena od strane Društva. Stoga naređujemo da se ista objavi i preporučuje za upotrebu u svim Ložama.

Philip, vojvoda od Whartona, Veliki Majstor
J. T. Desaguliers, Zamenik Velikog Majstora
KRAJ

Urednička napomena

James Anderson (oko 1679–1739) rođen je i školovan u Aberdeenu u Škotskoj. Rukopoložen je za svećenika Škotske crkve 1707. godine i preselio se u London, gdje je vršio službu u kongregaciji Glass House Street do 1710. godine, zatim u prezbiterijanskoj crkvi u Swallow Street do 1734, te u kapeli Lisle Street do svoje smrti. Zabilježeno je da je izgubio znatnu

last two blank, on imported Genoese paper, with the pages measuring 8 inches high by 5.7 inches wide. In August of 1734, Franklin sent 70 copies to the Masonic Lodge in Boston and, at some point, another 25 copies to Charleston. Seventeen copies of the edition are known to survive. Facsimile editions have appeared in New York in 1905 and in Washington, D.C., in 1924. (See C. William Miller, Benjamin Franklin's Philadelphia Printing, 1728-1766: A Descriptive Bibliography, [Philadelphia: American Philosophical Society, 1974], pp. 39-40.)

One of the five songs ("A New Song," page 91) in the book appeared in print for the first time in the 1734 edition. It is not known if Franklin composed this song, but it is known that he composed another ("Fair Venus Calls") around 1741 that continued to be sung at Masonic meetings into the nineteenth century. (See J. A. Leo Lemay, Benjamin Franklin: A Documentary History; available online at <http://www.english.udel.edu/lemay/franklin/>, and Leonard W. Labaree, ed., The Papers of Benjamin Franklin, v. 1, pp. 373-76.)

The text of this edition was transcribed from digital page images of the 1734 edition accessed online in the Early American Imprints, Series I: Evans, 1639-1800, no. 3744, which is derived from microfilm of the copy held in the Henry E. Huntington Library in San Marino, California. The London edition of 1723 is available online as digital page images—in the Eighteenth Century Collections Online series—and it has been used for reference and comparison.

The design and layout of this edition are based on the Philadelphia edition of 1734. The text typeface is IM Fell DW Pica, originally cut by Peter de Walpergen, and digitized and furnished by Iginio Marini (available online at <http://iginomarini.com/fell.html>). Larger type in the titles and text of the "Dedication" is IM Fell Double Pica, from the same source. Some accommodations have been made in the composition: in deference to modern readers, the long

svotu novca u krah Južnomorskog trgovačkog društva 1720. godine. Anderson je bio Starešina masonske lože i Veliki nadzornik Velike lože. Velika loža Londona i Westminstera mu je u rujnu 1721. povjerila zadatak da napiše ovu povijest slobodnog zidarstva, a objavljena je 1723. godine. Drugo, znatno prošireno izdanje, pojavilo se 1738. godine. Djelo je prevedeno na mnoge jezike, uključujući nizozemski (1736), njemački (1741) i francuski (1745). Ostala njegova objavljena djela uključuju *Royal Genealogies* (1732), *A Defence of Masonry* (1738?), *News from Elysium* (1739) i *A Genealogical History of the House of Yvery* (1742). Njegovo autorstvo ovog djela izričito je navedeno na stranici 80.

Benjamin Franklin (1706–1790) došao je iz Bostona u Philadelphiju 1723. godine i otvorio vlastitu tiskaru 1728., u partnerstvu s Hughom Meredithom, koji se povukao 1730. Franklin je počeo izdavati *Pennsylvania Gazette* u listopadu 1729., a 1731. postao je službeni tiskar kolonije Pennsylvania. U siječnju 1731. primljen je u ložu svetog Ivana slobodnih zidara, a u lipnju 1732. postao je mlađi veliki nadzornik lože te Veliki majstor masona Pennsylvanije u lipnju 1734. U *Pennsylvania Gazette* od 16. svibnja 1734. oglasio je svoje izdanje *The Constitutions of the Free-Masons* kao "upravo objavljeno" (po cijeni od 2 šilinga i 6 penija, odnosno uvezano za 4 šilinga). Franklinove veze sa masonstvom bile su vrlo važne za njegovu profesionalnu, intelektualnu i političku karijeru, a održavao ih je cijelog života, ne samo u Americi, nego i u Engleskoj i Francuskoj.

Izdanje *The Constitutions of the Free-Masons* koje je Franklin tiskao u Philadelphiji 1734. prilično je vjerna reprodukcija londonskog originala od jedanaest godina ranije. Izostavljeni su samo notni zapisi za neke pjesme, gravirani naslovni list i grb vojvode od Montagua, te hebrejski znakovi koji se pojavljuju u

“s” and its ligatures have not been used, nor have the ligatures for “@”, “æ”, “ŷ”, “{”, “|”, “}”, and “¬”—in order to allow for easier and more accurate searching and excerpting. Paragraph-long quotations have been rendered in the modern style, rather than beginning each line with quotation marks. One curious feature deserves special note: in the list of “Masters and Wardens of Particular Lodges” in the “Approbation” section, the typesetter apparently ran out of brackets and used double-daggers to indicate the last ten pairs of Wardens; this feature is preserved in this edition. The ornaments reproduced in this electronic version are reproductions or reconstructions of those found in the printed Philadelphia edition.

This edition retains the spelling, capitalization, italics, and punctuation of the 1734 Philadelphia edition. No attempt has been made to standardize spellings or orthography. Some typographical errors have been corrected, and a list of emendations is given below, keyed to page and line number of the present edition (the line count includes chapter headings, but not running heads or hairlines):

Page.line 1734 reading emended to
 10.29 perpendciular perpendicular
 20.20 which (which
 22.5 PYTAHGORAS PYTHAGORAS
 24.31 exellent excellent
 33.25 Conjuration Conjuratation
 40.30 TRINITY COLLEGE TRINITY-COLLEGE
 41.37 Fief Fife
 43.10 County County,
 43.12 Drumlanrig Castle Drumlanrig-Castle
 43.18 Clydsdaleshire Clydsdaleshire
 43.19 Wanstead House Wanstead-House
 43.21 Mereworth Castle Mereworth-Castle
 43.26 Earle Earl
 48.16 may distinguish’d may be distinguish’d
 80.9b THO THO.

bilješci na stranici 15 ovog izdanja. Općenito, nije tako raskošno ni tipografski složeno kao londonsko izdanje, iako je očito da se nastojalo proizvesti privlačnu i ukrašenu knjigu. Sastojalo se od 96 stranica, od kojih su zadnje dvije bile prazne, tiskano na uvoznom genovskom papiru, dimenzija 8 inča visine i 5,7 inča širine. U kolovozu 1734. Franklin je poslao 70 primjeraka masonskoj loži u Bostonu, a naknadno i 25 primjeraka u Charleston. Poznato je da je do danas sačuvano sedamnaest primjeraka tog izdanja. Faksimilna izdanja pojavila su se u New Yorku 1905. i u Washingtonu, D.C., 1924. (Vidi: C. William Miller, *Benjamin Franklin’s Philadelphia Printing, 1728–1766: A Descriptive Bibliography* [Philadelphia: American Philosophical Society, 1974], str. 39–40.)

Jedna od pet pjesama ("A New Song", stranica 91) u knjizi pojavljuje se prvi put u tisku u izdanju iz 1734. godine. Nije poznato je li Franklin autor ove pjesme, ali je poznato da je 1741. godine napisao pjesmu "Fair Venus Calls" koja se pjevala na masonskim okupljanjima sve do devetnaestog stoljeća. (Vidi: J. A. Leo Lemay, *Benjamin Franklin: A Documentary History*, dostupno na <http://www.english.udel.edu/lemay/franklin/>, te Leonard W. Labaree, ur., *The Papers of Benjamin Franklin*, sv. 1, str. 373–76.)

Tekst ovog izdanja prepisan je s digitalnih slika stranica izdanja iz 1734. pristupljenih putem baze *Early American Imprints, Series I: Evans, 1639–1800*, br. 3744, koja je izvedena iz mikrofila primjerka pohranjenog u knjižnici Henry E. Huntington u San Marinu, Kalifornija. Londonsko izdanje iz 1723. dostupno je putem digitalnih slika stranica u zbirci *Eighteenth Century Collections Online* te je korišteno za referencu i

80.28b Master Master.
 83.38 belov'd belov'd.
 83.29b Art Art.
 85.29 thriv'd thriv'd.
 87.6b King King ;
 88.5b compleat ? compleat ;
 90.22b T'each each T'each
 91.14b are are

The five emendations indicated with asterisks represent occasions where the text of the Philadelphia edition departs from its London source-document within a list or context where it is otherwise faithful to that source. In these five cases, the reading of the London text has been adopted (i.e., four hyphens and a comma have been restored). In all other cases, other than the correction of typographical errors, the Philadelphia edition has been followed. The following bibliographies and webliographies may be helpful to those seeking further sources for research on Masonry: "Masonry and the Printed Word," National Heritage Museum, Lexington, MA 02421

<http://www.monh.org/Default.aspx?tabid=359>

Brandy Farese, "Freemasonry in the Eighteenth-Century,"

<http://www.louisville.edu/as/english/subcultures/colors/black/bljett01/farebiblio.html>

"DOCUMENTARY HISTORY OF PHILANTHROPY AND VOLUNTARISM IN THE UNITED STATES, 1600-1900,"

<http://ksghome.harvard.edu/~phall/dochistcontents.html>

usporedbu.

Dizajn i izgled ovog izdanja temelje se na izdanju iz Philadelphije iz 1734. Tisak je u slovima IM Fell DW Pica, izvorno izrađenim od strane Petera de Walpergena, digitaliziranih i objavljenih od strane Igina Marinija (dostupno na <http://iginomarini.com/fell.html>). Krupnija slova u naslovima i tekstu "Posvete" su IM Fell Double Pica, iz iste kolekcije. Na nekoliko mjesta napravljene su prilagodbe u kompoziciji: radi lakšeg čitanja za suvremene čitatelje, nije korišten dugi "s" ni njegove ligature, kao ni ligature za "a", "x", "y", "{", "|", "}" i "→", kako bi se omogućilo lakše pretraživanje i ispisivanje. Citatne cjeline prikazane su prema suvremenim pravilima, bez navodnika na početku svakog reda. Jedan zanimljiv detalj zaslužuje posebnu napomenu: u popisu "Majstora i Nadzornika pojedinih Loža" u dijelu "Odobrenje", čini se da je slagar ostao bez zagrada i koristio dvostruke križiće (††) za označavanje posljednjih deset parova nadzornika; ta je osobitost zadržana i u ovom izdanju. Ukasni elementi u ovom elektroničkom izdanju su rekonstrukcije ili reprodukcije onih pronađenih u tiskanom izdanju iz Philadelphije. Ovo izdanje zadržava pravopis, velika slova, kurziv i interpunkciju iz philadelphiačkog izdanja iz 1734. godine. Nije bilo pokušaja standardizacije pravopisa ili ortografije. Ispravljeno je nekoliko tipografskih pogrešaka, a popis ispravaka dan je u nastavku, s oznakama stranice i broja retka ovog izdanja (brojanje uključuje naslove poglavlja, ali ne i zaglavlja ili ukrasne crte).

Stranica.red 1734 čitanje ispravljeno u
 10.29 perpendciular → perpendicular

“Freemasonry, “
<http://en.wikipedia.org/wiki/Freemasonry>

Walgren, Kent Logan, Freemasonry, Anti-Masonry, and
Illuminism in
the United States, 1734-1850, A Bibliography. Worcester, MA:
American
Antiquarian Society, 2003.
Paul Royster
University of Nebraska-Lincoln
February 14, 2006

20.20 which → (which
22.5 PYTAHGORAS → PYTHAGORAS
24.31 exellent → excellent
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43.26 Earle → Earl
48.16 may distinguish'd → may be distinguish'd
80.9b THO → THO.
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83.38 belov'd → belov'd.
83.29b Art → Art.
85.29 thriv'd → thriv'd.
87.6b King → King ;
88.5b compleat ? → compleat ;
90.22b T'each each → T'each
91.14b are → are

Pet ispravki označenih zvezdicama predstavljaju mesta gde se
tekst izdanja iz Philadelphije razlikuje od londonskog izvornog
dokumenta u okviru liste ili konteksta gde je inače veran tom
izvoru. U ovih pet slučajeva, usvojen je tekst londonskog izdanja
(tj. četiri crtice i jedan zarez su vraćeni). U svim ostalim
slučajevima, osim u ispravkama tipografskih grešaka, sledilo se
izdanje iz Philadelphije.

Sledeće bibliografije i vebliografije mogu biti korisne onima koji
traže dodatne izvore za istraživanje masonerije:

“Masonry and the Printed Word,” National Heritage Museum,
Lexington, MA 02421

<http://www.monh.org/Default.aspx?tabid=359>

Brandy Farese, “Freemasonry in the Eighteenth-Century,”
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[tt01/farebiblio.html](http://www.louisville.edu/as/english/subcultures/colors/black/blje)

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Walgren, Kent Logan, *Freemasonry, Anti-Masonry, and
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Worcester, MA: American Antiquarian Society, 2003.
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University of Nebraska-Lincoln
14. februar 2006.

